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WHAT THE CATHOLIC COLLEGE CAN DO IN COOPERATION WITH THE CATHOLIC UNIVERSITY OF AMERICA TO PROMOTE CHRISTIAN DEMOCRACY IN OUR COUNTRY *

It is perhaps more as a member of the wage-earning class than as a college student that I am grateful for this opportunity to point out the manner in which it appears to me that the Catholic college can cooperate with the Catholic University to promote Christian democracy in our country. For as a person who has lived among working people for the greater part of her life, has shared their sufferings under injustices large and small, has spent months working in a furniture factory for thirty-five cents an hour, and who has therefore had some contact with even the technical problems which confront modern labor, I naturally feel deeply the pressing need for that Christian democracy which Pope Leo XIII has defined in his encyclical, *Graves de Communi*, as simply "popular Catholic action," the end of which is "the comforting and uplifting of the people." Indeed, it is probably safe to say that it is only when one has experienced the trials and hardships of the poor, and lived their way of life, that he fully appreciates the great necessity of *solandae erigendaeque plebis*. Only then does he have some comprehension of the enormous real dangers that beset the very souls of the poverty-stricken as natural consequences of the social and economic injustices to which they are subjected.

And as a student of a Catholic college, I am fully aware that our colleges, under the direction and leadership of the Catholic University, can lead the way toward Christian democracy. Here

* Essay that won first prize in the Golden Jubilee Essay Contest of the Catholic University of America.

we have not only the intellectual and material assets necessary for such a movement, but we have in its fullness that most inspiring and forceful of all reasons for uplifting the underprivileged, namely, "Christian teaching," which alone, the Holy Father points out, "in its majestic integrity can give full meaning and compelling motive to the demand for human rights and liberties because it alone gives worth and dignity to the human personality."¹ Among all our Catholic population there is perhaps no such understanding of the Catholic theory of society, as contained in the beautiful doctrine of the Mystical Body of Christ, as that which we find among the faculties and student bodies of our Catholic institutions of higher learning.

And it is, of course, to this truth that Catholicism must convert society, if Christian democracy is to become a reality, and if the constructive program of social action which it will present is to have any permanent results. For, although our economic and social institutions are the efficient causes of oppression, yet, as one of the leading social philosophers of this country² has pointed out, the ultimate causes of all injustice lie not in institutions but in men.³ If all men were somehow to be brought to the realization of their actual or potential membership in the Mystical Body, the whole of which is affected by the illness or mistreatment of one of its least members, all oppressive institutions would cease to be oppressive overnight. On the other hand, without this conviction there is nothing to stop perverted men from using the best of reformed institutions for their own wicked ends. Therefore, since it is they who have most abundantly what a sick and dying social order needs—that is, a deep understanding and a firm conviction of the truth of the doctrine of the Mystical Body of Christ in all its social implications—our Catholic colleges should be the pioneers in any movement of social reform.

¹ Pius XI, Apostolic Letter to the Hierarchy of the United States on the occasion of the celebration of the Golden Jubilee of the Catholic University of America.

² Sheen, Msgr. F. J.

³ Monsignor Sheen says: "Two contrasting ideologies met in conflict centuries ago. On one side was Our Lord who came to preach the necessity of remaking man. He placed the blame for chaos not on money, but on men; not on politics, but on politicians. . . . It was man who had to be reborn. That is why he left the institutions alone."—*Our Sunday Visitor*, Huntington, Indiana; Vol. XXVIII, June 18, 1939.

The ultimate purpose, then, of the plan set forth in this paper will be to devise a way in which society may be converted to the Catholic doctrine of the brotherhood of all men in the Mystical Body of Christ. But, while this conversion of society must be the final end of any plan for Catholic social action, yet always taken into consideration must be the fact that such is the weakness of men that there are many to whom the truth of the doctrine of the Mystical Body can only be demonstrated by its practical results in their own lives. There are many, for instance, who will not understand the fraternity of all men in Christ until their more fortunate brethren have proven their brotherhood with material aid. And there are many who will never appreciate the beauty of Catholic social theory until they see Catholics actually practicing what they preach. Indeed, it is for this reason that His late Holiness Pope Pius XI called upon the Catholic University of America "to evolve a constructive program of social action, fitted in its detail to local needs, which will command the admiration of all right-thinking men."⁴ The Holy Father, in defining the mission of the University, says, "The Catholic University, because it is Catholic, has the traditional mission of guarding the natural and supernatural heritage of man."⁴ But it would seem that the University must seek to restore the supernatural heritage of man, that is, his membership in the Mystical Body, by first restoring to him his *natural heritage* which is his right to democracy and social justice. It is by this indirect method that the plan herein proposed seeks to bring all men to membership in the Mystical Body of Christ.

II

Now, although as a college student I can see clearly the ability and supernatural motive of Catholic learning in this country to comfort and uplift the underprivileged, as a member of this latter group I have often wondered why no great and lasting results have ever been accomplished. For, if in the Catholic College I have learned that the human personality is created to the image and likeness of God Himself, in the factory I have seen humanity reduced to a machine in which the God-

⁴ Apostolic Letter to the Hierarchy of the United States on the occasion of the celebration of the Golden Jubilee of The Catholic University of America.

like image has almost ceased to function. If in the Catholic College I have participated in those pursuits of mind and soul which represent the noblest in human endeavor, in the factory I have shared a life of monotony and insecurity which tends to make men forget the existence of souls and remember only the bodies which cry out in weariness, in discomfort, and sometimes in actual pain. And it is perhaps natural, I think, that it was in the factory and not in the college that a plan came to me whereby I thought, and think, that our colleges can help to promote Christian Democracy. For while it was in college I realized that it is simply because they have never understood the woeful need of it that our Catholic college students have never energetically worked with all their strength to bring about Christian social reform, it was in the factory that I came to know that they will never truly understand the need for it until they are *brought into actual contact with social injustice, with poverty and with suffering!*

Now there are many perhaps who, using the time-worn truism that a doctor need not endure every disease which he may hope to cure, will disagree with me in this last assertion. Yet it is probably safe to say that such persons have not had the contrasting experience of life in the Catholic college and life among the poor. With such a background, I am sure that they would believe as I do. For this reason, I think that the story of how I arrived at my own conviction may not be irrelevant at this point.

It was during numberless hot summer days, as I stood in a huge humming factory room with a hundred women and girls rubbing radio cabinets with sandpaper and oil to take off the shine of the lacquer, that I came gradually to see the necessity for college students being taught the lessons of poverty. For it was here, as I looked around at my surrounding, that I found opportunity to contrast the picture that I saw with that I remembered of life in the Catholic college and tried to fathom the Great Plan that allows such extremes in modes of human living. It was here as I viewed this almost ludicrous (if it had not been so pathetic) picture of toiling, perspiring women and girls in faded gingham dresses, with oil saturated rags tied around them for aprons, with their bare feet standing in shoes upon which the soles were invariably loose from long standing

on the oily floor, that, day after day, I wished that hundreds of college students of my acquaintance might have this opportunity not only to know but to feel what it means to be born one of these whose lot it is to struggle continually to wrest the barest necessities of life from a reluctant society.

For I came to understand that these women rubbing here with all their strength, using every muscle in their tired, sore bodies, were glad and thankful to do it, that what they dreaded was only the day when at the end of a season, yearly growing shorter, they would be forced to return home to scrape along on their husbands' often too uncertain fifteen or eighteen or twenty dollars, or even in some cases on the relief order from the local station. I came to fear with them, as I endured with them, the constant speeding up of production that turns this week's work of eight hours into next week's work of two. Indeed, I almost learned with them to know the meaning of despair as I listened to their stories of sons without work and husbands fearing the loss of it. Even now, the tales that they told me as we worked, or as we rubbed elbows on the crowded bus in the mornings, ring through my head.

For instance, there was Rose. I remember still how her black eyes filled a little as she talked. "My husband—if only he had a steady job, I wouldn't have to do this. But he was off for so long, and he's afraid he'll be laid off any day now. I get so tired I could cry sometimes with this and the house work and everything. But I don't know what we'll do if I get laid off too. Do you think we'll have work much longer?"

And then there was Audrey—happy-go-lucky Audrey. "Sam just don't make enough for us to get along on. You can't take care of kids and pay rent on eighteen dollars a week. I just have to get out and work. I sure hope the work lasts a month or so longer anyway."

Margaret, I think, was tragic in the story she told me smilingly, quite unconscious of her own heroism. "Mamma died four years ago. I had to quit school when I was a freshman and help Daddy take care of the kids. He works on W.P.A. Who doesn't these days? I sure was lucky to get this job, though, 'cause it takes all we both make to get along. But I have to hurry along now. We're going to can tomatoes tonight. I have to wash

Saturdays, you know, and iron Sundays, so I don't have much time."

As I listened to these and many more, I often wished that those who deny the need of contact with poverty in order to appreciate its suffering might listen to these stories or to a few of the thousands and millions of similar ones being told in cities and towns and farms throughout our country, or, better still, could have a like story to tell for a month or two. Then, I felt sure, they would wonder as I do why the textbook accounts of the plight of American labor invariably fail to impress one with the same force that the real life narratives exert. Herbert Harris, for example, except for his infinitely more learned diction, speaks in much the same vein as did my fellow workers when he says:

"So if the land frontier closed at the century's turn, the business frontier seemed to have closed sometime after October, 1929, and its passing also marked the end of an era of optimism for American labor. Today, however, the grandchildren of pioneers are by the millions on relief rolls, or crowding factory gates or office doors applying for jobs which, once obtained, they worry about keeping."^s

Yet I never truly saw the immense amount of tragedy in that paragraph until I rubbed elbows with it on crowded busses, ate dry sandwiches with it sitting on a factory lawn on many summer noons, and watched it on the care-lined faces of worn women as they waited for their relief orders to be filled in the corner grocery. Daily I became more convinced that Catholic college students should be given the opportunity to learn in the same manner the same lessons that I had learned.

And the lesson that impressed me most on those days in the factory when I compared my surroundings with the clean, cool, intellectual, infinitely peaceful atmosphere of the college in which I had so recently studied, was, I think, the realization that these haggard and tired women, struggling day after day to eke out a bare living by their honorable labor, were the sisters in humanity and in Christ of those other happy, carefree girls whom I had known in school! These lean-faced, tired-looking boys in their gray shirts and blue over-all trousers whom I saw spending their young strength pushing heavy factory carts,

^s American Labor, p. 430.

unloading box cars, running hydraulic presses, doing the numberless tasks of industry—these young automatons were the brothers in humanity and in Christ of those other bright-eyed boys whom I had heard so often at college forums speaking with all the enthusiasm of youth of Catholic Action and the potential membership of all men in the Mystical Body of Christ! I came to see them as the inhabitants of an entirely different world from that in which I had lived such a short time before, and between the two worlds there was little or no transportation and less communication. Although the inmates of both were heirs of the same Father, I came to realize that those of the one enjoy the blessings of the heritage in its fullness, while those of the other are scarcely aware of its existence.

When I considered that much the larger world was represented by my factory surroundings, then indeed the tragedy would seem stupendous. For in the year 1935-36, I knew, twenty-seven out of one hundred families in this country received less than \$750, forty-two less than \$1,000, and sixty-five less than \$1,500.* While I realized that the occupation of these people in itself is not representative of American labor, I also knew that their standard of living and their philosophies of life undoubtedly are. Having observed those philosophies—how some are matter-of-factly resigned to their lives of toil, how some few are bitter and blame a cruel world for their lot, how the Catholics among them differ little from their non-Catholic friends in their outlook upon life, how very few are those who seek consolation in religion, and how fewer still have learned the beautiful Christian concept of the beauty and sweetness of suffering—having observed these things, and realizing that the majority have literally never heard of the Mystical Body of Christ, or at least have never been consoled by the realization that the injustices which have been perpetrated against them have been done to Christ, the immortal God Himself—then indeed I came to appreciate the immensity of the misfortune of the lack of contact between them and the students of Catholic colleges.

For always then I would recall how in comfortable, clean classrooms the well-dressed inhabitants of that world are not only taught the secular learning of the ages but are given the priceless treasure of Christian religion and philosophy. These

* Consumers' Guide, Sept., 1938, pp. 16, 17.

boys and girls, I remembered, have the wonderful opportunity of placing their fingers, as it were, in the Sacred Wounds, and believing with Thomas, because they have seen the logical certainty of Christian truth. And what seemed almost ironical in its grim paradox was the fact that there in the college, where it is not needed or appreciated, is the opportunity to learn the value of suffering. "His labors and His sufferings accepted by His own free will, have marvelously sweetened all suffering and all labor, and not only by His example but by His grace and the hope of everlasting recompense, He has made pain and grief more easy to endure," says Leo XIII, in the encyclical, *Rerum Novarum*. I knew that the Catholic college student who knows these words, because he has suffered little, only partially understands them; I felt sure that the worker who has never heard them, because he has suffered much, could understand and thrill to them.

These and more were the lessons that I learned rubbing radio cabinets on many hot summer days. And often then I would recall how much taken for granted by its participants is the ideal life of the Catholic college; how so many of its students refuse again and again to realize that there are millions who have never known the blessings of mind and soul which are theirs, or, realizing it, seem to be utterly indifferent. And so always and inevitably I came to the same conclusion, that if Christian Democracy is to be made a reality by the only ones who can make it so, our Catholic college students must somehow, sometime, be brought to an understanding of the meaning of poverty. Surely, I thought, it is not too much to hope that, given experience similar to mine, they will learn to appreciate the sufferings of the poor and seek to pass their own blessings on to those less fortunate than themselves. I decided that, if the Catholic college can in some manner contrive to teach its students the lessons of poverty, it will have taken a great first step in the promotion of democracy.

III

Thus far I have attempted to point out, first, that the ultimate goal of any movement for Christian democracy must be simply to bring all men to membership in the Mystical Body of Christ, and secondly, that, since the majority of men will probably best be brought to that membership as a result of the social peace

and justice which the members of the Mystical Body will bring about in this life, while college students are already possessed of the supernatural motive to bring about social reform, they must, through practical experience with social injustice, become cognizant of the great need for social action and their own ability to work reform if the final purpose is ever to become reality.

And here, of course, lies a very real difficulty. How are college students to be given first hand experience in social problems? Admittedly there are impracticalities in their gaining of it. Our Catholic parents would very probably be greatly shocked if, for instance, their sons and daughters were to be required to live for a month or two the life of a family on relief, there to exist on subsistence diets, sleep in ragged beds, wear ill-fitting, outmoded garments and, in general, learn what it means to be entirely dependent upon society for food, for clothing, for shelter and even for medical care. And our fathers and mothers would probably be no less reluctant to allow their children to participate in the daily routine of the factory worker even in order that Catholic young people might learn what it means to see a machine take away one's neighbor's means of livelihood, to exist in the awful fear of losing one's own, to be forced daily to do more work for the same amount of money in order to compete with new machinery. As for the miserable existence of the backwoods tenant farmer, with his utter lack of all modern facilities for sanitation and his complete isolation from the "civilized world"—for their offspring, in the minds of Catholic parents, his life would be quite out of the question. Moreover, families on relief are naturally not welcoming college students into their midst in order that said students may learn a lesson from their way of life. Neither is it feasible to give college students the much needed work of the poor, even in order that they may appreciate the problems of modern labor.

But the situation is by no means impossible. It is my suggestion that every Catholic college in the United States offer a course in poverty, compulsory for all students, in which they not only will be taught in the classroom the theoretical aspects of poverty but will be given experience in the hardships of the poor. In order to furnish the practical aspects of the course, each college will establish in its vicinity a project similar to those sponsored by the Catholic Worker groups in New York

and Chicago for homeless men, and by Dr. Paul Hanly Furfey and Dr. Gladys Sellew of the Catholic University of America at *Il Poverello* in Washington for negro children of the alleys. These projects are conducted by persons who, seeking social reform on the principle that it can best be obtained by the example set for society in the perfect charity of the life of the individual, live in absolute poverty among the needy whom they serve. Now there is scarcely an area in the United States where there is not ample room for such an undertaking, large or small, depending upon the needs of the community and the size of the college, which will care for whatever group is most in want in the particular district. Here in a settlement which should be located in the very midst of the people being assisted each student will be required to reside for a specified period of time, living the life of the poor in all its most sordid details, participating in so far as is possible in the mental anxiety of such life as well as the physical discomfort which it entails.

Indeed if these enterprises, based upon the truly Christian principles of the *Catholic Worker* and *Il Poverello* groups, are scattered by our colleges in hundreds of places throughout our country, a threefold end will be accomplished which may in itself work wonders in the social and economic life of the nation. For, first of all, students will begin to appreciate the plight of the poor and see, as they in most cases positively do not see now, the need for social action. Secondly, the comfort brought to the needy will be by no means negligible. Thirdly, the example set for society will in itself be tremendous in its influence.

The foregoing suggestion is, I realize, extreme, and yet it seems to me the true test of students' sincerity in their belief in the doctrine of the Mystical Body of Christ. "This doctrine," says Dr. Furfey, head of the department of Sociology of the Catholic University of America and director of one of the aforementioned projects, "places the responsibility for the success of Catholic Action directly upon ourselves. If it is to be the beautiful ideal which He preached, then we must cooperate with His grace and become heroes of charity ourselves. We cannot sit at ease like the Catholic Moderates and hope that some legislature will pass a law which will wipe away social injustice. Upon us rests the awful responsibility of ourselves typifying the Mystical Body

of Christ, His kingdom upon earth." If students can best help to bring about Christian social justice by first participating in poverty themselves, and I have tried to point out that they can, then it seems to me that if they are sincere in their belief they cannot refuse, for a time at least, to embrace the life of the poor. If they cannot be "heroes of charity" for lifetimes, surely they can live in poverty for a week, a month, or possibly a year.

What is more, in requiring such experience from its students the Catholic college will have taken the first step in answering the challenge of the prominent non-Catholic educator whom the late Dom Virgil Michel quotes as saying:

"Your Catholic Colleges are more to blame for social evil than ours, because the Catholic ideal was above all other ideals the most perfect, the most morally and socially sound, but you have given up your ideals to base your plan of studies on our plan, your choice of literature on our choice, your social extramural activities upon ours. We at least are living as distinctively as we can according to our inadequate ideals. But your institutions are mere copies of something you say is false and inadequate. Why then do you not give distinction to your colleges by planning your own curricula?"¹

Now certainly we shall be living up to our ideals by asking Catholic students to embrace the very discomforts of the "least of His little ones" in order that they may at least obtain insipiration to strive for the relief of social injustice.

* * *

Having thus prepared its students by having shown them the need for it, the Catholic college will now be in a position to begin to cooperate with the Catholic University of America "to evolve a constructive program of social action which will command the admiration of all right thinking men." For now the leaders of the Catholic Action of tomorrow will know exactly what it is for which they must work. Now the terrifying statistics in the sociological and technological surveys will mean something to Catholic students. The senseless paradox of the modern economic system in which more and more are being denied the necessities of life because modern machinery is able to produce constantly more with less and less labor will appear to them too ridiculous

¹ Catholic Extremism, p. 36.

² Christian Social Reconstruction, p. 112.

for further endurance. Through their experience with poverty they will know that this situation of want amid plenty is certainly not the will of the people, and through their common sense and thorough study of the facts they will know that it is not irremediable. They will see that although ostensibly we have government *of* the people *by* the people, we have not government *for* the people, and consequently have no democracy. Now surely they must burn with an awful desire to spend of themselves, their intellects and their time in order to help their own brothers in Christ! By enabling them to acquire this desire the Catholic college will have taken the first great step in the promotion of Christian democracy.

IV

The second step in the program (carried on simultaneously with the first) will be the formulation of the constructive program of social action called for by the Holy Father. If we wish to inaugurate a really successful movement for social reform, we cannot be content merely to expound the principles of social justice; we must be able to show a skeptical world how the principles can be made to work in practical application. Now there is no physical reason why Catholic experts in all social and economic fields cannot work together to devise an integrated system of economy which will "command the admiration of all right thinking men." Certainly we have in the Catholic University and in our colleges some of the best minds in the country, who, possessed of limitless opportunities for study and research, are well fitted to undertake this admittedly stupendous task.

Now, although it is not my purpose in this paper to present a plan of concrete social reform, I shall endeavor to outline the general lines along which it seems to me that our Catholic experts should work. But this is the work, not of one, but of many; not of an amateur, but of experts. Consequently, even though my analysis of the situation be completely incorrect, the point I wish to make is not destroyed. It is simply my intention to make clear that Catholic scholars must bestir themselves to undertake the long-neglected task of either drawing the plan of a new economic foundation to replace the crumbling structure of the old, or of writing the apology of the old and pointing out how it may be rescued.

For it is occurring to many, as it is to me, that inevitably the day is coming when the economic rules of an era of scarcity will cease to function in an era of abundance. Since 1830, when the expansion of energy-generating inventions began, technology has been rapidly making possible at least a comfortable standard of living for all. That today this standard could be an accomplished fact is doubted by few who have troubled themselves to study available figures. Yet depression and want continue. Here is a paradox, to the solution of which our people have a right, and the fault will not be entirely theirs if, failed by those who might have given them the correct solution, they turn for enlightenment to those who offer a false one, based upon the atheistic philosophy of totalitarianism.

Now it seems to me that, since ultimately all economic life is simply the consumption of the fruits of the earth, produced by human and mechanical energy and distributed by means of money, all economic problems can be reduced to terms of land, labor and money. It appears logical to conclude further that, if our experts were to start from these simple facts, they should be able to devise, in theory at least, a method by which all could participate in the economic plenty which is ours. First of all they would determine as nearly as possible the extent of all the economic needs of the population of the United States. Then, taking into account the progress of technology in the production of mechanical energy, they could attempt to reckon the present and probable future displacement of men by machines. With these figures in hand they could compute the approximate number of hours required per week to produce the needs of the nation.

Secondly, realizing that the production of industry and agriculture can only be distributed by means of mass purchasing power, they could devise an entirely new system of money which, based upon the real wealth of this nation, would be simply a medium of exchange, and not, as it is now, a commercial commodity manipulated for private profit. Indeed Father Virgil Michel points out how with our present system of money industrial recovery is practically an impossibility, except as it may be the pleasure of those who control the money of the nation, when he says:

"Money which should be the life blood of the community, the public utility *par excellence*, has for decades to say the least

been a commodity of private traffic, manipulated for private gain. Just insofar as the government under the present set-up tries to pump money into the community the money swiftly finds its resting place where all money comes to rest in any system of money controlled for private gain, while the movement at the same time only increases its burden of debts to this same group."⁸

Thirdly, with a thus simplified means of exchange a scheme of price regulation could be worked out which would keep the products of the agriculturist at parity with those of the industrialist, thereby enabling the farmer to emerge from beneath the crushing pile of debt under which he has been trampled increasingly deeper during the last fifty years. And fourthly, since the preservation of democracy depends entirely upon the individual's remaining at least partly independent of society—that is, by owning property of his own—a means could be found to decentralize ownership, thereby reducing the total number of owners, the ideal having been attained when every family owns at least its own home.

In thus mentioning a few phases of our economic system with which our Catholic experts must concern themselves, I realize, of course, that I have oversimplified extremely complicated problems without so much as mentioning other very important ones. But in so doing, I have wished simply to point out that they are not impossible merely because of their complexity. The sooner we try to unravel ourselves from the maze of economic red tape in which we have tangled ourselves the easier an inevitable task will be.

V

The Catholic college has, let us assume, thus far hypothetically succeeded, by means of its course in poverty and social injustice, in giving its students an appreciation of their social responsibilities toward their less fortunate fellowmen. Secondly, by means of the efforts of its faculty in cooperation with that of the Catholic University, it has worked out the constructive program of social action called for by the Holy Father. What alone remains for its now enthusiastic students is the tremendous task of putting before the world and selling this program, not only

⁸ Christian Social Reconstruction, p. 58.

in its material aspects but in its deeper, infinitely more important, purpose of establishing the Kingdom of God upon earth.

In order to accomplish this it will, of course, be necessary that each student be required not only to be acquainted with social and economic evils as they now exist but to have at his fingertips the remedies as worked out and agreed upon by the Catholic experts. For this reason, courses in the Social Sciences, revised according to Catholic social theory, will be compulsory for the candidates for degrees in the Catholic college on the same scale that religion and philosophy courses are at present. In this way will Catholic students be fitted to become pioneers in such a movement for social reform as the world has never before known. In their religion and philosophy courses they will have come to know themselves as brothers of each other and of all men in the Mystical Body of Christ; in their practical experience in the suffering of the poor they will have heard the hitherto inaudible cry of their brethren in Christ for the cup of cold water, clearly discernible now in the struggle for social justice; in their training in the Catholic version of the social sciences, they will, in the constructive program of action prepared by their leaders, have been literally furnished with the cup of water with which to refresh their unfortunate brothers!

Now, it is to be hoped, they will go back to the cities and towns and villages and farming communities from which they came and become leaders of real Catholic Action groups! For it will be the purpose of every Catholic Alumni and Alumnae Association in the country to gather from factory benches and department store counters, from office stools and farm tractors, from relief office waiting lines and W.P.A. shovels, the underprivileged citizens of the United States into small groups and clubs in order that they may study and learn the Catholic plan for social and economic reform. Now, Catholic working people, students, and teachers alike will cooperate to preach the Catholic theory of society and its program of material social action to their non-Catholic associates in every-day life, and thus, as the Holy Father so hopefully expresses the wish, will the "admiration of all right thinking men" be won. Now, in a country where the legal machinery of democracy still remains, where, thanks to Catholicism, an educated citizenry is not only aware of its

injuries but cognisant of the means by which its injustices may be remedied, legal reform ought not long be lacking!

Thus and thus only, it seems to me, will Christian democracy be achieved, or even furthered in this country, and so ultimately will our democratic form of government be preserved. If the Catholic people of America wish to maintain those natural rights and civic privileges which a democratic government alone respects and guarantees, they must hasten to provide democratically the economic and social security which the totalitarian regimes are blatantly promising, and perhaps to some extent achieving. The complexity of our machine age, say some, leads inevitably to dictatorship. Christian democracy must seek to prove that the simplicity of the human mind can triumph over the complexity of the machine and subdue it—that not the hardships of bygone generations are the price of freedom, but simply the “eternal vigilance” of an enlightened people, inspired by the brotherly love of Christianity. With a people so motivated, democracy must exist in any nation, however complex are its institutions. Without such inspiration, democracy can exist nowhere, except in so far as the weak may escape the strong by their very isolation. We can never return to the individual isolation of pre-modern eras; complexity is here to stay. Our only alternative must therefore be the conversion of the world to Christianity. Certainly such a goal is worth whatever enormous efforts it may entail.

But whether or not the goal is to be attained, whether or not democracy is to be achieved and so American democracy to be preserved, rests entirely with Catholicism, and especially with its potential leaders in our colleges and universities. The question is simply whether or not they will be willing to pay the price. Will they dare to learn the lessons of poverty, as only genuine experience can teach them? Will they dare to invite the enmity of the rich and the powerful by exposing their fraudulent robbery of the wealth of a cheated people? Will they dare to brave the social ostracism that such a policy of preaching social justice, in the fields, in the factories, and on the street corners, may entail for some time to come? If they do, democracy will be preserved, and they will have proven themselves fit brothers of Him Who

gave up all, even to the humiliation of the Cross, that the least of men might live eternally. If they do not, democracy is doomed, and while Christ will not have died in vain, many who might have come to know and kiss His cross will have fallen on their knees before the empty symbols of the Fasces, the Swastika, or the Hammer and the Sickle.

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THE FINANCING OF TEACHER EDUCATION

The financing of Catholic Teacher Education in the United States is a problem of rather recent origin. Up until a few decades ago prospective teachers learned what to teach and how to teach by testing out their theories and developing their procedures by actual practice in the classroom. They learned quickly how to avoid egregious blunders by a process similar to that by which a child learns not to touch a hot stove. Many less notable errors were gradually eliminated and good procedures developed by the use of common sense, by the acceptance of the advice and guidance of older teachers, by study and by the actual growth of experience with the passage of the years; but real proficiency in the art and science of education was attained only by those who combined high intelligence with great energy and zeal and who had been fortunate enough not to have made their full growth and development as teachers extremely difficult or practically impossible because of the harmful habits which, in their younger, more inexperienced years, they had allowed to form and set.

Now, however, the in-service training of teachers is being abandoned because of its defects, and pre-service training has been adopted practically universally by public education as a prerequisite for certification. Moreover, the training requirement is creeping up from two to three and in some cases to four and five years of college preparation even for elementary teachers, and, accordingly, the problem of corresponding Catholic Teacher Education, forced upon us both by Council of Baltimore and the Papal Encyclical as well as by public sentiment, is squarely before us, and with it the problem of financing that education.

With the help of God we shall cope with it somehow, and toward its solution I should like first to present the thesis, defending it with what evidence is at present available, that pre-service training is not merely better but that it is ultimately less expensive.

THE LOSSES ARISING FROM IN-SERVICE TRAINING OF TEACHERS

There is a fourfold loss arising from our present practice of in-service training of teachers: (1) an educational loss, (2) a

loss in prestige, (3) a physical loss, and (4) a double or triple financial loss.

The educational loss arises from the fact that a teacher cannot spend full time in a classroom during the week and do justice to evening or Saturday classes of college caliber. If she tries to, she fails and does neither job well. This statement can be supported by direct experimental evidence.

On more than one occasion I have had the opportunity to give the same course, say, in Tests and Measurements or Statistics, to full-time students in regular session and to part-time students in Saturday classes. The full-time students usually were younger nuns who had not yet begun to teach. The part-time students were older, experienced teachers. One would expect them to have a clear advantage over the younger nuns, particularly in a professional subject, but, at the end of the year or semester, when the identical test would be given to both groups, the older, experienced teachers, whose time was divided between teaching the children and studying themselves, invariably secured lower scores as a group than the younger but full-time students.

There is another less charitable interpretation of the lower scores, namely, that those already in service have a feeling of security and do not exert themselves. I prefer, however, to be charitable.

The loss in prestige is the result which inevitably follows when young girls, who have but recently finished high school, reappear in wimple and veil as supposedly qualified teachers. This loss is particularly severe in the larger cities in nearly all of which the present requirements for elementary teachers specify a full four years of college preparation. Born teachers are as common as born dentists and doctors; and parents are no more anxious to let young untrained, would-be teachers learn how to teach by practicing on their children's minds and characters than they are to permit young aspirants in dentistry and medicine to learn their profession by practicing on their teeth and bodies. They may consent, under pressure, but not without resentment.

By the physical loss I refer to the terrific drain on health which results from the excessive strain caused by the double load on the teacher who is trained while in service. Dislike increases this strain. If any of the students here are searching around for a thesis, they might consider investigating the incidence of ill-

ness and particularly of nervous and mental diseases in teachers trained in service, as compared with those who received their training before they were sent into the schools. The results would possibly be enlightening, and might reveal that the double financial loss to which I referred might be actually a triple loss with the loss of salary and the expenses incurred by the illness of a teacher who has broken under the strain, added to the other two which we shall now consider.

The first of these two financial losses comes as a sequel to the fact that all in-service training is piecemeal and intermittent, and usually divided among many institutions which prescribe varying curricula, sequences, time limits, and requirements for graduation. As a result it not infrequently happens that, whereas the teacher who has had full-time pre-service training graduates with one hundred twenty to one hundred thirty credit hours, the teacher trained in service accumulates from one hundred forty to one hundred eighty for a simple bachelor's degree. The extra credits are loss of time and money. They could have applied on an M.A.

The second financial loss does not seem to have gained the notice of our convents as yet.

There is a large demand for Sisters to teach religion on Saturdays and Sundays or in summer in parishes unable to afford a school. The demand might become greater if it became known that teachers were available. The nuns take eagerly to this work and are seemingly refreshed by it. It could supply an added source of income, but Sisters who are attending Saturday classes already have more than enough to do. If the Sisters were given full pre-service training they would immediately be available for this type of work and the accruing remuneration might easily replace any previous loss of income due to full-time pre-service training.

Looking at the matter merely from this viewpoint of finances, the losses arising from in-service training should be enough to lead us to a quick decision and solution.

THE COST OF CATHOLIC TEACHER EDUCATION

Let us now look at the actual cost of preparing a Catholic teacher. I have not as yet discovered any study analyzing the

cost of educating a teaching priest, brother or nun by the religious order or congregation or community concerned. The only evidence available is that based on diocesan teacher-training institutions so we must perforce be content with that as basis for judging. A study of eight years ago showed that in the diocesan teachers college it cost \$4.70 per semester hour per student to operate. This would mean that a tuition or subsidy of approximately \$130 per year per full-time student would be required, meaning \$260 for a two-year course and \$520 for a bachelor's degree. That would mean \$13,000 for each 100 students in school.

One of the schools on which that study was based was Sisters College of Cleveland; so for the sake of comparison let us take their financial statement for 1937-1938 and see what has happened as the school has developed and grown.

The total expenditures for that year were \$41,000—to use round numbers. Of this, \$21,000, or more than half, went into salaries of the professors and instructors. Salaries in the office and library and for cleaning service ran this to \$28,600, leaving about \$12,400 for all other expenses, including an estimated donation of \$3,500 for the building, maintenance, light and heat; \$1,500 for the library and over \$1,500 for supplies.

There were twenty members on the faculty for the regular sessions and for Saturday, and twenty-five for summer, fourteen being full-time: nine nuns, three priests and two laymen; the nuns were paid \$50 per month, the salary schedule for the elementary schools; the laymen from \$100 to \$170 per month; the priests, the diocesan salary for pastor or assistant. Part-time teachers received \$25 per credit hour for Saturday and summer courses and from \$2.50 to \$3 per clock hour for the regular sessions.

During that year there were 130 full-time students, 355 on Saturday and 556 for the summer session. Reducing all to a full-time basis, it gives exactly 300 full-time students, making the per pupil cost of \$137 per year as compared with \$130 in 1930 or \$4.20 for each semester hour per pupil as compared with \$4.70 per pupil for each semester hour in 1930, a marked decrease in the cost per credit hour.

The chief sources of this money were as follows:

Diocesan Collection	\$17,000
Tuition	16,000
Income from Property	4,600
Donation of Building	3,500
Fees	1,500

The diocesan collection was a joint collection for the support of the seminary and the Sisters College. Together with the income from property assigned to the school the direct diocesan contribution was approximately 50 per cent of the total cost.

Tuition was not charged for the full-time students in the regular sessions but only for the Saturday and summer sessions. The amount was \$4 per credit hour and covered about 40 per cent of the operating expenses.

HOW TO FINANCE CATHOLIC TEACHER EDUCATION

We now come to the problem of how to finance Catholic Teacher Education. The answer to this question involves an answer to another, namely: who is going to educate the elementary teacher, the existing liberal arts college or a new department thereof, the community teachers college, or a diocesan institution for teacher training? I am basing my answer to the question of finances on the conviction that the correct answer to this second question in most cases is: the central diocesan school or, in case of the small dioceses, the archdiocesan training school.

The liberal arts college, except when controlled by diocesan authorities, appears unable or unwilling to adapt itself to the known needs of elementary teacher training, while, on the other hand, the single central diocesan training school will not only be educationally superior to the five or ten or fifteen independent community normal schools, because it can draw on the best teachers of every community, but it will be financially less expensive because of the elimination of excessive overlapping, re-duplication of equipment and services, and because of the reduction of the high cost of small classes.

At the outset, let us recall a fact which is fundamental to all sound thinking in this problem of financing Catholic teacher education, namely, that, until such a time as the state assists

Catholic education as it has a duty to do under distributive justice, the money to finance Catholic teacher preparation will come, as it has come, from the voluntary donations of our Catholic people through the parishes of the nation.

The question then is not the source, but only the channel through which the moneys all flow to obtain the best results; and, after eliminating the Utopian hope of an endowed institution, there remain three solutions: first, to charge a tuition sufficient to cover all expenses; secondly, to have a diocesan collection or assessment and charge no tuition; and thirdly, to use both of these two methods simultaneously.

The first of these methods, namely, tuition, is predicated on the assumption that the income of the community from teachers' salaries and all other sources is sufficient or will be raised to an amount which will be sufficient to carry the expense.

The second method—diocesan collection or assessment—is in effect the same as a raise in teachers' salaries; but, instead of channeling the money from people to parish, to teacher, to convent, to training college, it comes directly from the parish to the college.

The third method, which combines the two just mentioned, appears to be the most feasible and desirable. It will cause the least disturbance and seems to promise the best results.

All religious communities are at present giving their members a certain amount of training. The fact argues that they are able to do it, and that, if relieved of the burden of supplying it in their own schools, they could afford to pay a certain amount toward the expenses of a central diocesan school.

If, however, the standards of teacher training are raised, it may be that the present resources of the community would not be equal to the added burden. Then a diocesan subsidy to the training school would be the best answer: first, because it is most direct and simple; second, because it spreads the burden on all parishes; third, because it is the equivalent of a raise in teachers' salaries; and fourth, because it provides the diocese with a means of control over teacher preparation which is of vital importance. As you well know, the hand that controls the purse-strings controls education.

If tuition be charged only for part-time or in-service teachers—that is, the evening, Saturday, and summer courses—and if the

pre-service or full-time students were educated free of charge, the diocese would immediately have in its hand a powerful lever to encourage and foster a practice which everyone admits is more desirable.

Moreover, to view the matter from a psychological standpoint, the diocesan subsidy for the training school would seem to be preferable to a raise in teachers' salaries coupled with tuition. Freedom from tuition is an *ens simpliciter bonum*. The necessity of paying tuition is an *ens saltem extrinsece malum*, even if the person who pays the tuition has been handed the money where-with to pay it by the person to whom he pays it. It is like giving someone a dollar with the right hand and asking him to put it in your left hand in return for something you give him, something he only mildly desires.

There is, of course, the possibility that complete freedom from tuition for the pre-service or full-time students might give rise to relaxed vigilance on the part of the community in the selection of promising candidates. Entrance examinations, both psychological and educational, might help to offset this, and the charging of fees for certain fundamental laboratory courses, such as biology, could also act as a check.

There is also the difficulty of the extra diocesan communities. If we demand better teacher preparation and do not increase salaries, how can they survive? One answer that is simple is to offer them free tuition for a number of students equal to about 20 per cent or 25 per cent of the total number of Sisters which that community has in the schools of the diocese. This figure is based on the fact that this is approximately the ratio of teachers in the system to students in training, if all are put on a full-time basis.

There are other difficulties, many of them arising from the particular circumstances of individual cases. It is impossible to mention all of them in a paper of this length—indeed it is impossible for any one man to know and appreciate all of them. However, there is one of such importance that we may not pass it over in silence. It is the matter of the maintenance and living expenses of the teacher in training.

Reports from fifty-three communities several years ago gave the estimated living cost per Sister per year as follows: the middle half of the communities reporting spent from \$260 to

\$425 per year per Sister. That means that 25 per cent of the communities found it cost less than \$260 per year and 25 per cent found that it cost more than \$425 per year for each Sister. The median was \$340. These same communities reported that the average salary per year per Sister was about \$5 less than that, or \$335.

Using the median annual per capita cost as a basis, it would take \$680 to support a Sister during two years of pre-service college training, or \$1,360 for a complete four-year degree course. If full tuition were charged this cost would run to about \$1,900 for the full four years or about \$950 for a two-year course.

Let us try to generalize this in round numbers. Depending on local costs of living and other circumstances the middle 50 per cent of the dioceses should be able to provide for complete teacher preparation for \$375 (\$255 and \$120) to about \$575 (\$425 plus \$150) per year, per Sister. This means \$750 to \$1,150 for a two-year course per Sister, or from \$1,500 to \$2,300 for the four-year course, including both tuition and living costs.

Where is this money to come from? It is to come from the same source as that from which much of it flows now, namely, from the dimes and quarters and dollars of our generous, sacrificing Catholic people. But how should it be channeled?

If the present total income of the convents in any particular diocese is sufficient to meet the expense of this training, the most simple expedient is to charge tuition for the courses. If, however, present incomes, as will be more frequently the case, are not sufficient to cover the costs, two courses are open: (1) increase of teachers' salaries or (2) diocesan subsidy for the training school. Experience has proved to several dioceses that the first method is not very successful, and it may be that even in dioceses where the present incomes of convents are equal to the task of defraying the cost of teacher education better results would be secured if teachers' salaries were reduced, say 5 per cent or 10 per cent, and the same amount of money raised by diocesan assessment or collection were given directly to a diocesan teacher college to defray the expenses of educating the teachers.

I would be willing to predict that rapid, yes, amazing improvement would take place in Catholic teacher education to the eminent satisfaction of all concerned, at least ultimately, if the following plan of financing were adopted.

First, free tuition for all full-time, pre-service training of the nuns.

Secondly, the payment to the convent by the diocese or teachers college of the sum of \$100 per year, per Sister, to help defray the living expenses of those in full-time pre-service training. This may sound fantastic but let us look into it.

A diocese with 1,000 teaching Sisters would not have over 200 in full-time training; that would leave about 800 to teach. Say, the teachers were receiving \$400 per year, and that that was not sufficient for the added burden. An increase of \$5 per month would mean \$50 more per year per teacher or \$40,000 for the 800. If instead of increasing salaries the diocese were, by assessment or collection, to raise the same sum, it could give to the convents for each of the 200 students in full-time attendance the sum of \$100 to help defray their living expenses, and still have \$20,000 of the \$26,000 or \$28,000 needed to educate 200 at \$130 per year, per person.

The money the convents are now spending on education would perhaps be equal to the remainder necessary for living costs, and for the tuition charged for part-time students.

I realize that there are a thousand and one difficulties and objections. I do hope, however, that I have supplied a few arguments to support the contention that this method of financing teacher preparation gives promise of being the most effective, and, when everything is taken into consideration, the most economical and desirable.

CLARENCE ELWELL.

AN EXPERIMENT IN INTEGRATION

The introduction to the subject of integration has been written many times and at great length; I shall, therefore, omit the what and the why and consider the how, with but one preliminary observation. Complete integration of personality is achieved only through religion. The discussion which follows is concerned with an attempt to integrate a curriculum. This is only one part of the problem of educating the whole student. How the Catholic spirit animates and motivates all teaching in the system requires separate treatment.

The plan to be described is in its second year. It was initiated by a pre-experiment of one year which gave breathing and thinking time. The faculty who are working it through are convinced that it is practicable, though they know—a healthy sign—that it is far from perfect. The students feel, on the whole, that they are getting something out of it.

The freshman course is called, following the line of least resistance, First-year Orientation. All freshmen meet for an hour once a week to look over and into the business of college education. If they are to spend four of the most valuable years of their lives in an institution, it is presumed that the institution must have a reasoned and definite program to offer them and that the better they understand the program and their place in it, the more advantageously they will proceed. Since they are partners to the educational contract as well as the subjects of its procedure, they need to take stock of their talents, common and individual.

The weekly talks take a practical turn. The system of education is briefly set forth. Physical as well as spiritual faculties are reviewed and evaluated. Health, hygiene, appearance, posture, and poise come in for their share of the discussion as well as the intellect, will, and emotions. A few necessary fundamental philosophical principles are simply taught for working purposes. Methods of study and general efficiency are taken up as need arises. Special stress is laid always on the student's part in her own education and on the fact that she will realize dividends only on her own investment.

The second year course is organized as an open forum, non-credit, one hour a week. The students are divided into two groups at present, the idea being to have a definitely larger num-

ber in each than would meet in an ordinary class and not too large a number for general participation in discussion.

There is a close correlation between the open-forum and the sophomore English course, a four-hour course in logic and oratorical and expository composition. Practically it serves as a training ground in the art of logical expression. Perhaps it harks back to Mr. Squeer's school, demonstration following upon theory, but our experience is that a good way to learn to carry on discussion is to take part in one. The students understand clearly that they are "exercising." They take part in free discussion with a student leader, in panels, in symposiums. A faculty member is present with each group to direct activities, but stays, actually, in the background.

Since the open-forum is not credited no direct preparation for it is required. The subjects of discussion are selected from matter under study in the English course or in sociology, history, or economics courses.

At the end of the sophomore year, each student elects her field of specialization. The problem of integration, therefore, becomes departmental.

It may not be amiss to pause here to enumerate some of the considerations that were taken into account in organizing a workable scheme. Each student must have a sufficient number of courses in her major to guarantee respectable undergraduate acquaintance with it. It is one of the immediate objectives of the college, also, that she have sufficient training along some one line to be able to support herself, if necessary, immediately after leaving college. Accrediting agencies are not unreasonable, either, in expecting that a considerable proportion of any class be capable of carrying on efficiently in a graduate or professional school; hence the need of facility in oral and written expression, research technique, and a sense of proportion and of fundamental relations.

Normally, students talk and write, do research, discover relations just to the extent that they are impressed with the need for these activities. It was for us to put them in a situation where there would be the need, hence the establishment in each department that offers a major,¹ of a course that we have called Fundamental Relations.

¹ Philosophy and religion are required courses for all juniors and seniors, and some students of nearly all departments elect education, hence these departments cannot be included in the group indicated.

The course is organized in a four-semester cycle. It carries two hours of credit in the major; it meets one hour a week as a departmental seminar and the other hour as a discussion group with the students of one or more other departments. The faculty members who direct seminars are present at the group assemblies, but these meetings are entirely in the hands of the students under student chairmanship.

An effort has been made in the grouping of departments to give the students the widest possible opportunity to know their major subject in its most important relationships. There are four groups this semester: Art, Music, Mathematics; History, English, Modern and Classical Languages, Dramatics; Home Economics, Sociology; Journalism, Economics, Biology, Chemistry. Next semester there will be five: Art, Home Economics; Music, Languages including English, Dramatics; Biology, Chemistry, Mathematics; History, Journalism; Sociology, Economics.

Some time before the beginning of a semester the directors of a group determine on a subject of study. The aim is to select something of interest and value to the students of each of the combined departments that either does not properly fall in any department course or that has to be omitted or slighted for want of time. This course is the happy spot where, within limitations, a teacher can get in some of the things she has always wanted to handle, and never could include.

Take this semester's program for each of the four groups. Ideally, every art major should know the mathematical basis of form, proportion, and rhythm, and the physical basis of color. The music student has the same needs in the field of sound; and the mathematics student who is really to know mathematics must see her subject in its ramifications and applications. All should realize besides that fundamental relationships come from the nature of things and that, therefore, they were present in them from the beginning of their existence and were probably recognized long before the twentieth century dawned. Back they must go at least to the Greeks to start tracing down the centuries the thought and the work of great thinkers and great artists and great scientists who sought and found truth in the ancient and "dark" days that our youth are inclined to minimise. The second part of the work will naturally be the scientific aspect and

will be as modern as the phondike and clavilux. Demonstrations and field trips will make the discussions concrete.

Sociology and home economics students are looking into the question of the family on relief. Departmental courses in the two fields touch on the subject, to be sure, but in neither department can the problem be adequately handled, and with social and economic conditions as they are now, Catholic college graduates in these two fields need a thorough understanding of the relief problem. The first meetings have been assigned to the study of the general background of governmental provisions for relief and the need for them. Then follow discussions of vital family problems: food, clothing, shelter, recreation, religion, education, protection always from the points of view of the normal family and of actual conditions.

Chemurgy is the common interest of the journalism, economics, biology, chemistry group. Here is a chance for the students to see for themselves that economic theory cannot be understood apart from actual conditions in a living and moving world, that science makes real changes in human living whether we will or no, that the press is an ever-audible voice in every home, itself a major economic factor and an adjunct and aid to every form of civilized human activity. If a girl can think, she is likely to do so when exposed to the stirring reality of the world she has been accepting quite as a matter of fact.

History, literature, and drama have common interest in almost unlimited amount of material, but the Renaissance was determined on as an exceptionally rich source of consideration, valuable in all three fields. The period is a vital one in one or more courses in each department, but in none can it receive the attention it deserves even from one angle. Religion, education, politics, law, literature—classical and in the vernacular—drama, the social sciences, historical criticism, explorations, inventions, science, must be drawn together in an intelligible whole that looks back to antiquity and forward to today. Granted that in one semester not a whole lifetime of study can be covered, still students can get a true if not a detailed picture of a crucial picture in the history of the world and the Church.

A few examples of department combinations and the subjects selected for study will indicate the nature of a student's experience in the complete four-semester cycle. A history major investigates, with art and music majors, the contribution of the

great powers of the fifteenth and sixteenth centuries to the political, social, and cultural life of early America; she studies with biology, chemistry, and mathematics majors, the contribution of each field to the stream of civilization and learns a little cosmogony; the Renaissance with literature and drama majors occupies another semester; and finally with the journalists she examines history in the making.

Sociology, biology, chemistry, and mathematics majors study public health together; art, journalism, and music students spend a semester on the history of literary and art criticism in America, with a necessary grounding in aesthetic principles; literature, drama, and sociology students study woman in her social relationships from the Hebrew dispensation on, and woman as she lives in literature.

Is a program of this sort too ambitious to be workable with undergraduates? No. Both students and faculty find it practical, valuable, and interesting. This is not saying that it has not its difficulties and its weaknesses, but directors and students alike have been frank in criticism and generous with suggestions, and modifications have been made and can still be made.

We believe the plan to be pedagogically sound. It demands maximum activity on the part of the students themselves in a genuine situation. There is a real interest in matter that they want to know. The seminar hour permits discussion from the departmental angle; the group assembly demands discussion from several angles. They work at a problem with their equals—always with the chance to get mature guidance—and the situation is both stimulating and challenging. The faculty agree, incidentally, that the students are not the only ones challenged.

Research has come into its own as a means to a much desired end instead of a mechanical chore by which a grade must be earned, and thoroughness and accuracy enjoy a new respect in the student mind. Consideration for others, an appreciation of different points of view, a sense of proportion and perspective, a consciousness of personal power, are less tangible, but not less worthy fruits of the social experience provided.

What next? Probably an integrated comprehensive examination that will bring together *significantly* the field of concentration and contiguous areas of human knowledge.

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MARSHALL VERSUS TANEY

Marshall and Taney, Statesmen of the Law (University of Minnesota Press, 1939), by Ben W. Palmer, a scholar in government and a learned, practicing lawyer, tells the story of two great lawyers and chief justices of the Supreme Court of the United States whose contributions to constitutional law—even unto the creation of American constitutional law—were determined in no small part by their background, experiences, and political opinions as well as their adherence to the ancient English theory of the sovereignty of the law. They are seen as human beings whose process of work, like that of all judges in the words of the late Justice Cardozo, was "one of erosion rather than evulsion," who could avoid the doctrine of *stare decisis* by skillful fictions, and who might be said in the language of Coke to have recognized: "The law is the rule, but it is mute. . . . The judges are speaking the law." Justice Hughes has said in his political days: "The Constitution is what the judges say it is."

In one way or another judges do make law, and the line of demarcation between decision and legislation is not always sharp. As an old English bishop is often quoted: "Whoever hath an absolute authority to interpret—any written or spoken laws, it is he who is truly the lawgiver to all intents and purposes and not the person who first wrote and spoke it." And thus it was that the Supreme Court, and never more than during the regimes of Marshall and Taney, supplemented the labors of the framers of the Constitution by giving that document force and meaning in the light of facts and evidence in special cases to be adjudicated—and possible, even though unconsciously, a strained meaning. Marshall and Taney were certainly makers of the Constitution as accepted by their successors, the bench and bar, and the public at large, whether or not the bulk of the framers or the ratifiers in state conventions would have agreed enthusiastically with their adaptations of a document once held experimental and in time sacrosanct. Equity follows the law, it has been said, and certainly the Constitution follows the judges if not in time the elections.

John Marshall was a very human man canonized as he has been by generations of lawyers whose most glorious tributes were published on the centennial anniversary of his appointment as

chief justice, just as were the canonized Ives of Brittany (1347) as the patron of honest lawyers and Thomas More (1935) whose honor may in part have been belated for fear he was more a martyr to the law than to the faith. It is in this light that the author who dares to be critical and liberal sees Justice Marshall.

Marshall was reared on the Virginia frontier, read his father's original American edition of Blackstone's *Commentaries* (1772), studied in the dominantly Anglican and conservative College of William and Mary, read law for a brief interval with George Wythe, who was a scholar and a statesman rather than a mere pedestrian teacher in that college, and imbibed nationalism in his revolutionary services and his experiences with that decentralizing localism which might have lost the war or at least the fruits of the victorious revolution. He served in the legislature and learned statecraft in sessions which counted Jefferson, Henry, Lee, Madison, Mason and Randolph. In the Council of State, he saw something of administrative problems. In the convention, he fought for the ratification by Virginia of the Federal Constitution which a majority of the populace opposed under the leadership of Patrick Henry and Mason, and he boldly stated his adherence to the theory of judicial supremacy. As a member of the X. Y. Z. Mission, he had an opportunity to witness French diplomacy at its worst, to deal with Talleyrand, the wily ex-bishop, and to prove himself a reasonably sturdy Democrat. Returned to Congress, Marshall was a moderate Federalist, supported President Adams, voted for the repeal of the Sedition Act, and gained fame as a debater and for fairmindedness in his handling of the Jonathan Robbins affair. He is accredited with the first use of the term "American Nation" and on his announcement to Congress of General Washington's death, with the expression "first in war, first in peace, and first in the hearts of his countrymen"—though he would share the latter honor with Henry Lee. On refusal of the secretaryship of war, he was made secretary of state which he held until Madison's appointment though he had been elevated to the chief justiceship, January 31, 1801.

A conservative and a nationalist, he grew more conservative in his fear of subversive French political and deistic doctrines, his dread of factionism and the localism of the pronounced pro-

ponents of states rights, in his realization of the weakness of the judiciary under Jay and Ellsworth, in the popular outburst against the decision in *Chisholm v. Georgia* which recognized an individual's right to sue a state and which resulted in the eleventh amendment, and in his horror of Jeffersonianism both in the campaign and in the years after the Revolution of 1800, when he and Jefferson hated each other from their two pinnacles of honor and power. Adams by this appointment of Marshall gave Federalism a continued influence and prevented a revolution in the judiciary. On the very day Marshall gave the oath of office to Jefferson, he confided in a personal letter: "The Democrats are divided into speculative theorists and absolute terrorists. With the latter I am disposed to class Mr. Jefferson. If he ranges himself with them, it is not difficult to foresee that much difficulty is in store for our country." But Jefferson grew less radical as he continued in office as did his party, due to European affairs, a sobering of the people, and to the curb of the federal judiciary which withstood all attacks and concentrated its authority regardless of the helpless refrain of the *Aurora* in 1805: "The national judiciary is a prodigious monster in a free government . . . a class of men set apart, not simply to administer the law, but who exercise a legislative and even an executive power directly in defiance and contempt of the executive."

Marshall gave the Supreme Court a status as Jefferson complained a decade later, "The law is nothing more than an ambiguous text to be explained by his sophistry into any meaning that may subserve his personal malice," or a generation later "To consider the judges as the ultimate arbiters of all constitutional questions . . . would place us under the despotism of an oligarchy." To the author, and quite correctly, "Not the scars but the open wounds of the battle over ratification [of the Constitution] still remained, and that contest was transferred in part at least from the political forum to the Supreme Court." Well prepared to sustain the conflict was Marshall, a Christian in his life and with his family, not too learned, tenacious, masterful in logic, dialectical skill and diction, Euclidian in presentation, clever in molding his associates—Republican appointees to the bench—and governed by few past decisions even English—not as now governed or influenced by more than a million reported state and federal opinions. More than an expounder, he was a

creator of the constitutional law who made in practice the Constitution the supreme law of the land.

As the author indicates, "it is a peculiarity of the American constitutional system that a comparatively trivial dispute between private parties may often become the occasion for a momentous judicial decision, laying down a broad principle of constitutional law operative for many generations and profoundly affecting the national life." Such was the matter of *Marbury v. Madison* in which Marshall held Marbury should have been given his commission as justice of the peace, that Madison violated his official duty, that a high office did not render a man immune from a writ of mandamus, and that grant of an original jurisdiction in the way of a writ of mandamus to the Supreme Court by Congress in the Judiciary Act was beyond the power of Congress under the Constitution which exclusively defined the court's original jurisdiction. Thus Marshall set forth once and for all the constitutional power of the Supreme Court to declare null and void a law of Congress as contrary in whole or in part to the Constitution. This right of judicial interpretation and review is "the keystone of the arch," but it was hardly so new as to be an unwarranted assumption of judicial power in view of some twenty decisions in eleven states between 1789 and 1802 in which state courts had set aside legislative statutes, of the ratification by the Supreme Court of a congressional taxing statute in 1799 (*Hylton v. United States*), of Hamilton's thesis in the *Federalist Papers*, and of some of the refutations of the secessionist views of the Virginia and Kentucky Resolutions.

Professor Palmer's chapter on the dramatic Burr trial in which Jefferson in his hatred of Burr, in his dependence upon treacherous General Wilkinson, and in his rage at Marshall made himself a prosecutor and interfered with the orderly procedure of justice, brings out the chief points with unusual clarity. Marshall, on the demand of Burr's counsel, Luther Martin, issued a subpoena *duces tecum* ordering President Jefferson to appear before the court and bring certain documents on the score that there was slight analogy between George III and the President. Jefferson did not appear, although he forwarded some of the requested papers, for he could not permit himself to be regarded as withholding documents upon which Burr's life might depend. Marshall defined the treason clause in the Constitution strictly and

threw out the English idea of constructive treason and constructive presence. Thus it was quite impossible to convict Burr of the charge of treason of which in all likelihood he was never guilty. Marshall erected a strong safeguard which has saved men in the days of our wars when executive power is dictatorial and which made it convenient for the government never to try Jefferson Davis.

The Supreme Court's declaration in *Fletcher v. Peck* that a law of Georgia impairing even a corrupt contract of a previous legislature was void and its nullification of a statute of New Jersey rescinding a permanent tax exemption following certain Indian lands in *New Jersey v. Wilson* should have prepared New Hampshire and Republicans in general for Marshall's decision in *Dartmouth College v. Woodward* in which he reversed the state courts and guaranteed the invulnerability of the college's ancient, royal charter against the Republican-liberal attack as an impairment of a contract forbidden by the Constitution. Marshall defined the term corporation and distinguished between a public corporation coming within state regulation and a private corporation. Enemies maintained that he offered protection for vested interests, and Marshall himself was aware that the implications of the decision could be dangerously extended. However, it gave contracts a sacredness quite essential to a creditor country if domestic and foreign capital were to be invested with freedom and some safety. It strengthened the national government, though the case is probably best known for the traditional account of Webster's plea:

"It is the case . . . of every college in our land . . . Sir, you may destroy this little institution . . . You may put it out. But if you do so, you must carry through your work! You must extinguish, one after another, all those greater lights of science, which, for more than a century have thrown their radiance over our land. It is, Sir, as I have said, a small college. And yet there are those who love it . . ."

This was followed by *Sturgis v. Crowninshield* which declared a statute of New York for the necessary relief of debtors invalid as impairing contracts, and the famous decision of Marshall in *M'Culloch v. Maryland* (1819), which has been held in full reverence until the immediate present. The Second National Bank was regarded as un-constitutional by good Republicans, and

attacks were made upon it by way of taxation in eight states which actually would control banking in their midst through state-chartered banks. M'Culloch, cashier of the Baltimore branch, refused to pay \$15,000 as provided by a Maryland statute in lieu of printing banknotes on state authorized and stamped paper. The state courts upheld the law, and the case on a writ of error was brought before the Supreme Court. Marshall took occasion to discuss sovereignty and the relationship between the states and the Federal Government as he interpreted the Constitution, declared the Bank constitutional as within the implied powers of the Federal Government, and insisted that the power to tax was a power to destroy as he maintained that the states have no right to retard or burden the operation of constitutional laws enacted by Congress to execute the necessary powers vested in the Federal Government. Those who held that the Bank was a dangerous monopoly and monster were unrestrained in their criticism, but the court maintained its position even to strengthening it in the case of *Osborn v. Bank* (1824). Here it was clearly set forth that an administrative officer cannot do an unconstitutional act on order of a superior state authority: "If the courts of the United States cannot rightfully protect the agents who execute every law authorized by the Constitution, from the direct action of state agents in the collection of penalties, they cannot rightfully protect those who execute any law." Jefferson futilely insisted:

"The judiciary of the United States is the subtle corps of sappers and miners constantly working underground to undermine the foundations of our confederated fabric. . . . An opinion is huddled up in conclave, perhaps by a majority of one, delivered as if unanimous and with the silent acquiescence of lazy and timid associates, by a crafty chief judge, who sophisticates the law to his mind, by the turn of his own reasoning."

In *Cohens v. Virginia*, Marshall again upheld the supremacy of the national government and the jurisdiction of the Supreme Court to consider a case involving the construction of the Constitution and a law passed under its authority as against a secessionist theory of Virginia. In the attack on the court's decision in *Gibbons v. Ogden*, Republicans found themselves on the side of a monopoly largely in Republican hands quite in contrast with their opposition to the Bank as a monopoly of Federalists.

At any rate the decision ended a steamboat monopoly on navigable waters as granted by various states following New York to Livingston, Fulton, Ogden, Roosevelt and their agents or assignees and laid down a broad definition of the commerce clause in the Constitution which has served as a foundation for the Federal Government's control over interstate commerce by any instrumentality from boat to radio. Supplemented by the decision in *Brown v. Maryland* (the original package case), which prevented state interference with foreign commerce, the Court under Marshall ended any possibility of state barriers being erected to burden foreign or interstate commerce as it progressed across state lines.

The independence of the judiciary had been won, though the attacking forces were not satisfied until question of national supremacy was reviewed definitively on the battlefields of the Civil War. Marshall's work was carried on in a sense by Taney; at least, outside of the Dred Scott decision, it was not defeated by him. As to Chief Justice Taney, Mr. Palmer falls in line with the newer school of scholars who would rehabilitate and defend that justice against attacks unwarrantedly exaggerated, during his lifetime and afterward, by partisan and political enemies. At any rate, he was no Justice Jeffries, and he may have been legally correct though politically and morally wrong in that single decision which has blotted his fame.

A native of Maryland, a Catholic lacking in militancy, a graduate of Dickinson College, a lawyer well read, a man of high political morality and stainless private life and a Federalist in politics, Roger B. Taney of Frederick, Maryland, came to be regarded as a leader of his state bar second only to William Wirt. A convert to Jacksonian democracy, he won the unrestrained and continuous hatred of Whigs and enemies of Andrew and he gained a place in Jackson's cabinet as attorney general. More violent than President Jackson, if possible, though more restrained in his hostility to the National Bank as a monopoly of doubtful constitutionality and of dangerously large powers capable of abuse by the moneyed and foreign oligarchy in control, Taney stimulated Jackson's political hostility to the Whig bank crowd, urged him to veto the bill for a re-charter and furnished him with the ammunition for his veto message, or political manifesto, against the capitalists of the time who would

destroy the liberties of the people. He was in favor of removal of deposits; and when Secretary of the Treasury Duane was expelled from the cabinet, Taney was named secretary, and as a "pliant tool" did as he was expected, but failed of senatorial confirmation as did Jackson's newly named minister to Great Britain, Martin Van Buren. Jackson then nominated Taney as successor to Associate Justice Duvall of the Supreme Court, and again the Senate failed to approve. Within the year, Marshall died and Jackson named Taney as chief justice. Opposition was less violent, though Calhoun, Clay and Webster fought to the end and the bulk of lawyers and newspapers were conservative and decidedly against Taney's ratification. On the basis of religion there was surprisingly little hostility to the nomination which was finally approved by the Senate (29 to 15). Jackson had won—and he had also killed the bank—and he was to make Van Buren president.

Taney's skill as a lawyer, his simplicity of diction, economy in words, lack of pretensions, gaunt ungainliness and laboriousness were admitted by his associates and in time by his partisan enemies; and there was probably something in William Pinkney's alleged observation: "I can answer his arguments, I am not afraid of his logic, but that infernal apostolic manner of his, there is no replying to."

Therewith Mr. Palmer considers the Dred Scott case at length. Scott, a Missouri slave, had been brought by his master to Illinois and later to Fort Snelling in Minnesota Territory where he married and had two children before being returned to Missouri. Scott in Missouri sued for his freedom on the ground that the Missouri Compromise Act excluded slavery from the region in which the fort was located. Naturally Scott was without status in Missouri and lost his case in the state courts. In the meantime, Scott became the property of one Sandford in New York, and on the basis of diversity of citizenship brought his suit for freedom before the U. S. District Court for Missouri and on appeal to the Supreme Court. Taney with the general concurrence of five other justices, all but one of whom were southerners, held that a negro could not be a citizen of the United States, that Scott not being a citizen of Missouri in the eyes of that state's highest court could not show in his pleadings the necessary diversity of citizenship to give the federal courts jurisdiction, and

that the Missouri Compromise Act was unconstitutional in so far as it excluded from admission into the western domain property in the form of negro slaves which in law and under the fifth amendment were entitled to the protection granted to other forms of property. To go so far was unnecessary but the majority of the court apparently desired to settle the whole political question at issue. They certainly took the ground from Douglas's squatter sovereignty theory, as much as they attacked the central plank of the new Republican party. In his dissent it is interesting to note that Justice Curtis quoted the North Carolina case of *State v. Manuel* in which Judge Gaston considered negro citizenship. [R. J. Purcell, "Judge William Gaston—Georgetown University's First Student," *Georgetown Law Journal*, May, 1939.] While Taney was not as violent as his associates and did not attack the Missouri Compromise, which was coming to have an evangelical character, on political and sectional lines, he did reap the whirlwind of violent criticism and personal abuse as one recreant to humanity and common decency—this in press, debate, campaign, on the floors of Congress.

Yet Taney was no fanatical advocate of slavery. He freed his own slaves save those who were aged and required care. To a friend, I believe Father John McElroy, S.J., a Mexican War chaplain, he observed: "Thank God, that at least in one place all men are equal, with the Church of God. I do not consider it any degradation to kneel side by side with a negro in the House of our Heavenly Father." As a lawyer in his successful defense of a Methodist minister, accused in Maryland of delivering a sermon likely to cause a slave insurrection, he followed southern religious views:

"A hard necessity, indeed, compels us to endure the evil of slavery for a time. It was imposed upon us by another nation, while we were yet in a state of colonial vassalage. It cannot be easily or suddenly removed. Yet, while it continues, it is a blot on our national character; and every real lover of freedom confidently hopes that it will effectually, though it must be gradually wiped away; and earnestly looks for the means by which this necessary object may be best attained. And until it shall be accomplished, until the time when we can point without a blush to the language held in the Declaration of Independence, every friend of humanity, will seek to lighten the galling chain of slavery, and better, to the utmost of his power, the wretched condition of the slave."

In the *Charles River Bridge v. the Warren Bridge* case Justice Taney followed the liberal view against Whig support of the vested interest and the monopoly of the Charles River Bridge Company which under its ancient ferry rights and charter would have retained an everlasting right to the exclusive control of traffic over the river from Boston to Charlestown. He held that the legislature did not abridge a contract when in the public need it incorporated a rival bridge company as he construed the old charter narrowly against the corporation and found no implied grant of an exclusive, guaranteed privilege. Otherwise, he observed, turnpike companies could have prevented the construction of canals, and later of railroads. "While the rights of private property are sacredly guarded we must not forget that the community also have rights, and that the happiness and well being of every citizen depends on their faithful preservation." Justice Story dissented: "I can conceive of no surer plan to arrest all public improvements founded on private capital and enterprise, than to make the outlay of that capital uncertain and questionable, both as to security and productiveness." Chancellor Kent in commenting upon the decision was quite as property-minded: "It overthrows a great principle of constitutional morality, and I think goes to destroy the security and value of legislative franchises." The rule in the Dartmouth College case had been limited in the public interest.

Taney's court in the *Louisville R. R. Co. v. Letson* modified a rule of Marshall as it held that a corporation was a citizen of the state of its incorporation for the purpose of bringing a suit in which it was involved into the federal courts on the basis of diversity of citizenship. A half century later Chief Justice Taft saw in this rule an advantage to the western states which were seeking outside capital for domestic development. In *re Genesee Chief* (1847) Taney set aside an older rule and the English theory as he held that admiralty jurisdiction extended to all internal waterways on which commerce was carried between states or with a foreign nation. In the case of *Martin Luther v. Luther Borden* involving the legitimacy of the Dorr government in Rhode Island, Taney wisely maintained that it was a political question for Congress as to whether a state had a Republican character and that this was authoritatively decided when Congress seated a state's senators and representatives.

In 1859, Taney speaking for a unanimous court gave secessionists no support when he condemned Wisconsin's defiance of the Federal Government in the Glover fugitive slave episode and the outrageous theory that the Wisconsin court could hold a federal law (the fugitive slave law) unconstitutional and that state courts were proper interpreters of the power of the Federal Government. Nor did Taney please the Lincoln administration in his individual opinion or statement in the matter of John Merryman who was held by the military in Baltimore on presidential orders in violation of Taney's writs of habeas corpus and attachment. Yet Taney had the courage to insist that the suspension of the writ of habeas corpus by President Lincoln was an unconstitutional abuse of power. But in our wars, democracy and constitutions are silenced—and this is one of the greatest prices paid for war.

Taney was by no means controlled in his decisions by his earlier party allegiance or states rights tendencies as Mr. Palmer correctly maintains in a brief chapter of appraisal of Marshall and Taney with a consideration of their durable contributions to our jurisprudence. Withal, this book is a valuable, sound and interesting study for students or citizens who would know of the importance of the Supreme Court in American history and who would appreciate the rights and duties of citizenship on more solid grounds than emotional patriotism.

RICHARD J. PURCELL.

EDUCATIONAL NOTES

N. C. E. A. TO MEET IN KANSAS CITY THIS MONTH

Most Rev. John J. Glennon, S.T.D., Archbishop of St. Louis, Rev. William J. McGucken, S.J., Regent, Department of Education, St. Louis University, and Dr. Clarence Edward Manion, Professor of Law, University of Notre Dame, will be the speakers at a public mass meeting that will be a feature of the Convention of the National Catholic Educational Association to be held in Kansas City March 27 to 29, inclusive.

Most Rev. Edwin V. O'Hara, Bishop of Kansas City, who is host to the Convention, will preside at the public meeting that will be held in the Municipal Auditorium on Wednesday evening, March 27.

The Convention will be formally opened with Pontifical Mass at ten o'clock, Wednesday morning, March 27, in the Cathedral of Immaculate Conception. After the Mass the delegates will proceed to the Municipal Auditorium where the sessions of all departments and sections will be held during the remaining period of the Convention.

Very Rev. Daniel H. Conway, S.J., Rector, Rockhurst College, and Chairman of the Local Committee, announced that all arrangements have been completed for the convenience and entertainment of the large number of Catholic educators who are expected to attend.

The Hotel Muehlebach will be the Convention headquarters.

MONSIGNOR J. M. CORRIGAN APPOINTED BISHOP

The Rt. Rev. Msgr. Joseph M. Corrigan, Rector of the Catholic University of America, has been named Titular Bishop of Bilita, it is announced in word received at the Apostolic Delegation from Vatican City.

The sixth Rector to guide the destinies of the Catholic University of America, Bishop-elect Corrigan is in the fourth year of a five-year appointment to that office. His appointment as Rector was announced on April 5, 1936, and his installation took place on November 18, 1936.

When he came to the Catholic University as its head, the Bishop-elect already enjoyed widespread fame as a student, educator, administrator and orator. Since then he has added greatly to this impressive reputation. What is not so well known is that, in his more than 35 years in the priesthood, Bishop-elect Cor-

rigan has rendered distinguished service in parochial work, as a Diocesan Director of Catholic Charities, and as a moving influence in the promotion of lay retreats. He came to Washington after more than a decade of brilliant achievement as Rector of the Seminary of St. Charles Borromeo in Philadelphia.

Born in the Cathedral parish in Philadelphia, Bishop-elect Corrigan attended the parochial school there and later matriculated at La Salle College in Philadelphia, which lists him among its most distinguished alumni. Entering St. Charles' Seminary, he was quick to distinguish himself for his exceptional scholarship, and was selected to make his philosophical and theological studies at the North American College in Rome, where he received the degree Doctor of Divinity. He was ordained to the priesthood in the Church of St. John Lateran in Rome, by His Eminence Pietro Cardinal Respighi, on June 6, 1903.

Returning to Philadelphia, Father Corrigan was assigned to the Church of Our Lady of the Rosary, and subsequently served as assistant rector in St. Agatha's and St. Columba's parishes in Philadelphia. For several years he was in charge of the Madonna House and settlement work among Italian residents of the city.

Following this parochial work, Father Corrigan was named Diocesan Director of Catholic Charities and was given charge of the Catholic Children's Bureau. On October 15, 1918, he was appointed professor in St. Charles' Seminary. Seven years later, October 29, 1925, he was named Rector of the Seminary.

In addition to filling the office of Rector, the Bishop-Designate served as Professor of Pastoral Theology, a judge of the Matrimonial Court, moderator of Priests' Conferences, and a member of the Vigilance Committee. He was the first retreat master of the Philadelphia Laymen's Week-end Retreat League, familiarly known as the Men of Malvern, whose success has been attributed in no small measure to his counsel and guidance. He is actively identified with the Alumni Association of the North American College in Rome and served for a time as its treasurer. He is nationally known for his eloquence as an orator and lecturer.

GOLDEN JUBILEE ESSAY

The attention of our readers is invited to the publication in this issue of the essay by Miss Mary Catherine Gorman that

won first prize in the Golden Jubilee Essay Contest of the Catholic University of America. Announcement of the prizes was made at the Jubilee Convocation of the Catholic University of America, November 13, 1939.

The contest, sponsored by the University as a part of its Golden Jubilee program, was open to all undergraduate students of Catholic colleges and universities in the United States and had for its purpose to interest Catholic students in the University's program for Christian Democracy suggested by His Holiness Pope Pius XI to the University at the beginning of the jubilee year. The essays submitted are representative of the best undergraduate thinking in our Catholic institutions of learning, for the contest attracted a total of 206 entrants from 70 institutions located in 31 different states and the District of Columbia.

The judges of the contest, Archbishop Stritch, Brother Leo, and Justice Harold M. Stephens of the U. S. Court of Appeals, awarded first prize of three hundred dollars to Miss Mary Catherine Gorman of 806 Saper Ave., Rockford, Ill., a student of Rosary College, River Forest, Illinois. Second prize of two hundred dollars was divided among Miss Mary Margaret Dempsey of Villa Madonna College, Covington, Ky., Miss Wanda Mae Corlett of Mt. St. Mary's College, Los Angeles, Calif., and Sister Mary Dunstan, O.S.B., of Mt. St. Scholastica College, Atchison, Kans.

"BENEMERENTI MEDAL" CONFERRED UPON MEMBERS OF CATHOLIC UNIVERSITY FACULTY

Members of the faculty of the Catholic University of America were guests, February 6, of Bishop-elect Joseph M. Corrigan, Rector of the University, and witnessed the presentation of the Papal Medal, "Benemerenti," to 20 of their colleagues who have served the university for 25 or more years.

Announced at the Convocation last November which closed the University's Golden Jubilee, the medals and accompanying diploma only recently reached the University.

The Benemerenti Medal was instituted by Pope Gregory XVI in 1832 in recognition of distinguished civil services.

Heading the list of those who received the Papal award from the hands of Bishop-elect Corrigan was Dr. Charles Hallan

McCarthy, Knights of Columbus Professor of American History, who retired last year after serving the university for thirty-seven years.

Others who received the medal are: Dr. Patrick J. Lennox, Professor of English Language and Literature, who retired last September; the Rt. Rev. Msgr. John M. Cooper, Professor of Anthropology; Louis H. Crook, Associate Professor of Mechanics; the Very Rev. Nicholas A. Weber, Professor of History; the Rt. Rev. Msgr. Patrick J. McCormick, Vice-Rector and Professor of Education; the Rev. Adolphe A. Vashalde, Professor of Semitic Language and Literatures, who retired last year; Dr. John B. Parker, Professor of Biology; the Very Rev. Thomas V. Moore, Professor of Psychology; Dr. Frederick V. Murphy, Professor of Architecture; Dr. Paul G. Gleis, Walburg Professor of German Language and Literature; Dr. Anthony J. Scullen, Professor of Civil Engineering and Dean of the School of Engineering and Architecture; Dr. Aubrey E. Landry, Cudahy Professor of Mathematics; Dr. Otto J. Ramler, Professor of Mathematics; Francis X. Burda, Associate Professor of Physics; Dr. Leo Behrendt, Associate Professor of German; the Rt. Rev. Msgr. Peter Guilday, Professor of American Church History; Dr. George J. Brilmyer, Associate Professor of Biology; the Rev. James A. Geary, Assistant Professor of Celtic Language and Literatures; and Albert B. Bibb, who retired last fall, formerly Associate Professor of Architecture.

Longest in point of service of all the members of the Faculty is the Rt. Rev. Msgr. Henry Hyvernatt, Andrews Professor of Biblical Archaeology and Professor of Semitic Languages and Literatures, upon whom the late Pope Pius XI conferred the rank of Prothonotary Apostolic at the opening of the Golden Jubilee Year, October 12, 1938. Monsignor Hyvernatt was signally honored by the university at the Convocation last fall, receiving the honorary degree, Doctor of Laws.

The award of these Papal honors is the largest group to be conferred in any one institution in the United States and it is believed to be the largest group of such honors to be conferred at any one time in this country. It represents, also, the first time in the history of the Catholic University that Papal honors have been conferred upon lay members of the faculty.

PAN AMERICAN DAY—APRIL 14

Fifty Years of Pan American Progress

In all the twenty-one republics of the American Continent, April 14th is observed each year as Pan American Day, the day set aside to commemorate the bonds of friendship and peace uniting the nations of the Western Hemisphere.

Pan American Day in 1940 will have an especial significance, for it will mark the Fiftieth Anniversary of the founding of the Pan American Union at the First International Conference of American States. It will also mark fifty years of progress in the development of closer economic, cultural and juridical relations between the American Republics. Never have these relations been more important than they are today.

Schools, colleges and universities, clubs, civic and commercial organizations, and the public generally are therefore invited to join in the continental observance of the Day.

Publications containing information and suggestions for Pan American Day programs may be obtained without cost by addressing The Pan American Union, Washington, D. C.

CONFERENCE ON ADEQUATE EDUCATION FOR YOUTH

One of the most representative groups of national and state leaders to attend a conference in behalf of our nation's youth during the past year met at the call of John W. Studebaker, U. S. Commissioner of Education in the U. S. Office of Education, January 29-30, to discuss "an adequate program of education for youth 14 to 20 years of age."

Chief consideration was given to discussion of plans by which local communities, states, and the Federal Government might more adequately serve and stimulate America's thousands of out-of-school and out-of-work youth, through education.

Four major questions which the conference discussed were:

1. What is the nature and scope of the needed educational program for youth 14 to 20 years of age, inclusive?
2. What are the main problems in the organization and administration of the more adequate educational program for youth 14 to 20 years of age, and what are the respective roles of the Federal Government, the State government, and the local government in solving these problems?

3. What are the main problems of financing the program and of enabling students to meet their financial needs in availing themselves of the program, and what are the respective roles of the Federal Government, the state government, the local government, and the students themselves in solving these problems?

4. Are there any specific proposals concerning what the U. S. Office of Education should do to develop this needed program of education for youth?

In preparation for the conference, an Office of Education committee on youth problems, appointed some time ago by U. S. Commissioner Studebaker, considered questions bearing upon the educational needs of youth not in school or in employment and compiled statements which formed the basis for much conference discussion. These statements touched upon the present secondary schools, college preparation, vocational training, readjustment of vocational aims, the forgotten graduate, the forgotten drop-out, junior high school and elementary school, the junior college, and federal programs, such as the C. C. C. and the N. Y. A. Fred J. Kelly, Chief, Division of Higher Education, was chairman of this U. S. Office of Education committee which included also: Carl A. Jessen, Specialist in Secondary Education; Henry F. Alves, Specialist in State School Administration, and Giles M. Ruch, Chief, Vocational Education Research and Statistical Service.

U. S. Commissioner Studebaker asked each person attending the conference to answer a questionnaire for the purpose of revealing individual and group judgment on the basic and vital issues concerning the education of our country's young people 14 to 20 years of age. Questions were grouped under six headings: The secondary education program of today; nature and scope of the needed educational program for youth 14 to 20 years of age, inclusive; how the needed program for youth 14 to 20 years of age inclusive, should be organized and administered; what should be the basis of financial support for the educational program; how are students in this needed program to be helped to meet their own financial needs in such a way as to enable them to avail themselves of the educational opportunities; and other fundamental questions of policy respecting education in the United States.

Answers to the list of questions asked of the conference members will be compiled and analyzed as soon as possible by the

U. S. Office of Education, and a pamphlet will be made available to the public and to State and local educational officials, U. S. Commissioner Studebaker said, in an effort to stimulate more adequate educational programs for young people out-of-school and out-of-work.

ALCOTT PLAY FOR BOYS

National Theatre, Saturday morning, March 16th

A boy, a dog and a monkey will vie with each other for acting honors in Louisa Alcott's play, "Under the Lilacs," when it comes to the National Theatre, Saturday morning, March 16th, for a single performance. The story of a boy, who ran away from a circus, the play has an especial appeal for boys who have never read the book, because of its flowery title.

Ben is a real boy—the envy of many sheltered youngsters, for he carried water to the elephants and camels in the circus and drove four ponies and a chariot in the parades—and he had a trick dog. How he ran away from the circus in search of his father, found a family and a home; but lost his beloved Sancho. Recovery of his dog and his father makes a dramatic play, full of fun and amusing incidents to which the monkey and the dog contribute much.

Tickets for this play are on sale now at the office of the Children's Theatre, 1734 F Street, N. W., Washington, D. C. The closing play in the season is to be "Aladdin and His Wonderful Lamp," at the National Theatre, Saturday morning, April 13th. Reservations for it should be made now at the Children's Theatre office. MEtropolitan 3834.

SURVEY OF THE FIELD

Cincinnati will be host to the Catholic Library Association for its annual national conference, May 28 to June 1. The conference sessions will run concurrently with those of the American Library Association, which is convening here during the same period. General sessions of the Catholic conference are to be held May 29, 30, and June 1, and round-table discussions for particular groups on May 30 and 31. Prominent speakers are being procured for each of the general sessions. Officers who will take a prominent part in all sessions of the conference are the President, Dr. William A. Fitzgerald, of the Brooklyn Prepara-

tory Library, Brooklyn, N. Y.; the Vice-President, the Rev. Thomas J. Shanahan, of St. Paul Seminary Library, St. Paul, Minn., and Eugene P. Willging, editor of the Association's official publication, *The Catholic Library World*. . . . There are in the United States some 2,000,000 hard-of-hearing Catholics, about 500,000 of whom find the practice of their religion a more or less serious problem on this account, it is estimated in *The Catholic Microphone*, a mimeographed publication which is issued in St. Paul, to bind together persons in all parts of the country who are interested in the problems of Catholics suffering from various degrees of hearing impairment. The total number of Catholic deaf-mutes in the United States is put at 10,000. *The Catholic Microphone* lists as "our present objectives," the following: A clergy everywhere well informed on the problems of the hard-of-hearing; group hearing aids in Catholic churches and meeting places, missions or retreats for the hard-of-hearing, especially in those cities where no church is permanently wired; a soundproof sacristy (or rectory) confessional, or a confessional with electrical hearing-aids in every church; periodic audiometric surveys in every parochial school system; dissemination of information among teaching Sisters leading to intelligent handling of hearing defects in every classroom; lip-reading instruction in parochial schools; establishment of special day classes in parochial school systems for hard-of-hearing children who need individual attention; religious instruction for Catholic deaf and hard-of-hearing children attending public schools; and a department for the hard-of-hearing in the National Catholic Educational Association. . . . Ground has been broken at Miami Shores, Fla., for the first Catholic college in that State. The new institution, on which construction already has begun, will be named Barry College, in honor of the Most Rev. Patrick Barry, Bishop of St. Augustine. Its faculty will be composed of Sisters of St. Dominic of Adrian, Mich., and will be for women. It is planned to have the college ready for occupancy by next fall. . . . There were 7,916 Catholic elementary schools in the United States, staffed by 59,701 instructors, and attended by 2,086,071 pupils, according to figures so far tabulated in the latest Survey of Catholic Colleges and Schools, compiled every two years by the Department of Education of the National Catholic Welfare Conference. The present survey covers the school year 1937-38. Returns have been re-

ceived from 107 of 111 dioceses. The survey is relied upon by the United States Office of Education and other governmental agencies for official figures concerning the Catholic school system of the United States. Among the 2,086,071 pupils in the Catholic elementary schools of the country, 947,076 are boys, 948,166 are girls, and 190,829 are not classified in the returns. . . . One hundred and seventy-six Catholic universities and colleges shared in the allotment of \$14,038,268 of college and graduate work funds granted by the National Youth Administration for the academic year 1939-40, it is disclosed here. The yearly allotment for Catholic institutions totals \$1,029,618 and assists 7,635 students. . . . The Very Rev. T. S. McDermott, O.P., Provincial of the Eastern Province of the Dominicans, will dedicate the new half-million dollar dormitory on Providence College campus, March 7. Dedicatory exercises will take the form of a Solemn High Mass, the first to be said in the new chapel which is located in the residence unit, and a guest luncheon in the dining hall. The building will be called "Aquinas Hall." March 7 is the feast of St. Thomas Aquinas. . . . A sustaining program of Station WMRO of Aurora, Ill., which began February 17, presents programs of varied interests by members of the Music and Drama Departments of Rosary College, River Forest. The initial broadcast featured a dramatized discussion of the Catholic Press by members of the Speech Department, the script for which was written by the radio class. . . . The Very Rev. Thomas Plassmann, O.F.M., President of St. Bonaventure College, has announced that a four-day celebration commemorating the threefold centennial of printing and observing the second anniversary of the college Friedsam Memorial Library, would be held March 7 to 10. This celebration commemorates the anniversaries of Gutenberg's invention of movable type in 1439-1440, Bishop Zumarraga's bringing of the first press to America in 1539-1540, and Stephen Daye's bringing the first press to British Colonial America in 1639-1640. These events will be celebrated by means of lectures given by outstanding men in the fields of printing and journalism, and by exhibits of manuscripts, incunabula, and early-printed books together with printing equipment.

REVIEWS AND NOTICES

The American Teacher, by Willard S. Elsbree. New York: American Book Co., 1939. Pp. 566. \$2.75.

Professor Elsbree of the Teachers College, Columbia University, in this sound, factual, conventional account of the American teacher, past and present, as an evolution of a profession in a democracy has made a decided contribution to the history of public education. This might be anticipated from his institution of which he writes as of its foundation in 1889: "The national and even international character of this new professional school was manifest early in its history, and under the leadership of James E. Russell it was destined to influence educational theory and practice beyond the wildest dreams of its founders." Certainly Teachers College has done much, directly and indirectly, to make educational work a profession instead of a stop-gap, a makeshift, a trade for persons without special training or measured aptitudes. Essentially a scholarly and documented study, it is not as destructively or constructively critical as one might anticipate nor does it offer a brief for any special theory of education or type of teacher nor does it have any purpose beyond an obvious desire to set forth the advance of the teacher to a professional status and a laudable hope to improve that status, socially, economically and culturally. Some attention might have been given to the contribution of foreign-born teachers, to instructors in private and denominational schools and to the growing body of literature in the sectarian field. Possibly this is the future task for an informed and courageous soul in that field.

The first fifth of Dr. Elsbree's volume treats of the colonial schoolmaster in rural and town elementary schools, in grammar schools and academies, public and private, the character of masters somewhat marred by drink and transiency, their qualifications and labors, their wages and social status, their oaths and licenses based upon religious conformity, and their expedients to eke out a living. Here is the colonial master all the way from Ezekiel Cheever who could stand with and even above ministers to some indentured servant procured at auction who might be able to render as good a Latin translation. Licensing by ministers resulted in the regulation of the teacher's life, morals,

orthodoxy and personal affairs—an interference which has lived to torment many a current teacher especially in small communities where his or her politics, racial extraction, and religious tenets are a matter of scrutiny for appointment or continuation at the desk.

In the early national period, there is stressed the usual publicized, educational leaders, an increased interest in education for citizenship rather than for the ministry and godliness, the use of the normal school, city schools, teacher institutes, state superintendents (often former preachers), and state supervision or possibly, regulation through the leverage of school funds. Graded schools and high schools, the entrance of women teachers, given an especial impetus during the Civil War, establishment of training requirements, the improvement and Americanization of textbooks, and the foundation of teachers' associations all tended to make teaching a more permanent and full-time calling outside of the rural areas where wages could only compete with the winter farm-level. Teachers were selected with care so as to eliminate those associated with immigrant minorities and denominations. Of nativist influence at work nothing is said. Indeed it would probably be too intangible to footnote. At all events, before the Civil War the public school had become a Protestant school rather than the denominational school of an earlier day or the unreligious school of the present. So, too, the teacher! And the educated immigrant was forced to undertake manual labor if he could not enter petty politics or the law or precarious employment under private or parochial auspices.

The coverage of the era since the Civil War indicates "the emergence of the professional teacher," though a reading of the section hardly convinces one that teaching is yet a profession within any strict legal definition. State normal schools were founded one after the other; but as late as 1896 with 403,000 teachers in the United States, all the normal schools, state and private, were only graduating a fourth of the number required for the annual turnover. In 1920, there were 46 teachers' colleges and 137 state normal schools, while in 1933 state teachers' colleges increased to 146 and state normal schools to 50. With the broadening of the teachers' college curriculum to prepare for life and the professions, the small college faces sharp competition. Training facilities have increased through the organization of

departments of and schools of education in state and endowed universities. Other opportunities were presented to teachers: the Chautauqua (1874), summer schools (with a peak reported enrollment in 1931 of 422,754 in 555 institutions), university extension courses and reading circles, especially from 1890 to 1910. An excellent chapter treats of the development of methods of teaching.

A chapter on salaries notes on the basis of research-studies the wages paid teachers since 1865. In the period, 1920-1936, average earnings put college teaching after medicine, law, engineering, dentistry, and architecture with a salary of \$3,050 subject to 10 per cent error (including all ranks); and public school teaching at \$1,350 on a par with nursing, lower than the ministry or skilled trades. "A professionally trained teacher personnel . . . protected by tenure legislation and by organized action against intimidation, need not accept the salary ultimatums of parsimonious boards of education and city councils without concerted opposition." Furthermore, the author sees enthusiastic lobbies, salary schedules, and presumably an end of private bargaining: "For teachers to sit idly by like Pontius Pilate and wash their hands of the whole matter would be to sacrifice professional standards which have taken decades to achieve and which over a period of years are closely related to the welfare of children. It is a truism that in the long run the wage rate determines the quality of the service rendered. . . . To protect the interests of the service to which they have consecrated their lives is not a selfish objective." (See also Elsbree, *Teachers' Salaries*, Columbia University, 1931.) Naturally associated with this spirited chapter with which anyone who believes a laborer is worthy of his hire can agree, there is an account of pension and retirement schemes, of tenure, of discrimination against married women and of health and sick-leave arrangements. Considerable information is given concerning the National Education Association, the American Federation of Teachers with its slogan of "Democracy in Education; Education for Democracy," the Progressive Educational Association (1919), and state teachers' associations.

RICHARD J. PURCELL.

America in the Making, from Wilderness to World Power, by Charles E. Chadsey, Louis Weinberg, and Chester F. Miller. New York: D. C. Heath and Company, 1939. Pp. 720 and 56. \$1.76.

America in the Making is another book of good style, pleasing format, of carefully organized content material supplemented by a wide range of pictures, drawings, and maps, intended to portray the rise of the United States, for children of the sixth or seventh grades, it would seem. The story is well told and in a simple manner, save where the very nature of the subject as economic regulations by statute makes it impossible of childish comprehension. It is conventional, tolerant, possibly somewhat colorless, and liberal to the extent of considerable emphasis upon social developments. In the way of study helps there are suggestions for outside work, projects, questions, and bibliographies which should be more useful to readers who have time and the desire to read than to the children who obviously will not be able to understand some of the cited works until some years have elapsed.

The last chapters are especially interesting, setting forth as they do the meaning of American civilization in the way of our national accomplishments and ideals. Among the ideals stressed are liberty, equality, representative government, universal and free education, brotherhood of man, and religious toleration. As the basic American concept of life, democracy is set forth under this definition: "Political democracy means government founded on the consent of the governed; but socially, and we might say religiously, democracy means something much deeper. It means the recognition of the dignity of man, of the worthwhileness of every man, woman, and child. Democracy also involves a recognition of the essential dignity of labor—that work is not the hallmark of the slave. . . . Democracy, then, is a social faith, a faith in the dignity of man, a conviction that it is the duty of men and women to do their daily work conscientiously and to face the tasks and problems of their country as free citizens working together for the common good."

RICHARD J. PURCELL

Man's Great Adventure, an Introduction to World History,
by Edwin W. Pahlow. Boston: Ginn and Co., 1938. Pp. 771.

Professor Pahlow, a specialist in the teaching of history at Ohio University, in this revised survey of world history challenges the teacher of history who smugly accumulates facts rather than ideas and interpretations quite as much as he would challenge American youth to understand the world better that they may arrive at more just conclusions of the advances that have been made in the way of living, especially for the masses, and to obtain a correct judgment of the economic order as to what it has accomplished and how it can be amended so as to further ameliorate the conditions of life. A bit cynical and colloquial, eminently tolerant and fair, it is stream-lined history set forth in a modernistic fashion with the aid of bibliographies, questions, charts, maps, graphs, pictures, cartoons, and the most elaborate and beautiful double-page illustrations by the artist Fortunino Matania. Here is book-making at its best.

The pupil is made to realize that his ancestors made history. His imagination is encouraged. He will see something of the continuity of history written into the progress of peoples and typified in himself. The survey is rapid—from the great pyramid and its contemporaneous sequoia tree in California to the sky-line of New York, from the sickle to the combine in the grainfield. Stress is placed upon men, ideas, institutions and results of events which have made modern civilization what it is—on the cultural side. It is a great pageant-history with ancient and mediaeval civilization and culture rapidly traced, controversial movements clearly set forth, and a weight of emphasis upon the more modern world since the French Revolution. There is little of lasting importance which is not at least noted and given a proper place in the mosaic.

Whether pupils of high school level will learn as much factual history as they should may be questioned, but they should get a rather accurate impression; and all high school teachers or college instructors for that matter, would profit by acquiring a clearer understanding of what is lastingly important in the history of man and of nations. There is considerable stress on the contribution of the Church and religion in times past and present in the regulation of conduct and in an answer to the riddle of life. Quotable are these extracts: "Throughout the book the

major emphasis has been on political history, on matters of state. Such a treatment of history is conventional, but—especially in the case of world history—unfortunate. Among other things, it may lead to the belief that the state is an end in itself, and not merely a tool fashioned for the purpose of helping people to live the way they wish to live. In an autocracy, the wishes of only a small upper class are taken into consideration, whereas in a democracy the wishes of all are considered (at least in theory); but the purpose is always the same. In the second place such a treatment of the story of man is partial and parochial. Life is more than politics." Or again: "Church and State are formally separated in this and other countries; but they can never be completely separated, any more than the Church and home can be, because the home, the school, and the Church have similar aims, and the Church's aim encompasses the others. . . . From its very nature as a universal institution, it regards men and women as members of a common humanity." After all, history is vigilant, and "eternal vigilance is the price of liberty."

RICHARD J. PURCELL.

Dyersville: Its History and Its People, by Rev. Arthur A. Halbach. Milwaukee: St. Joseph Press. Pp. xiv + 495.

This is an unusual history. It sets forth in minutest detail the story of a rural community, of the parish that has been most closely identified with it, and of the families who built it. The author, Rev. Arthur A. Halbach, states the reason for entering into so much detail when he says that the history was written for the local people. "To the home people," he states in his preface to the volume, "every turn and every stone of Dyersville is precious."

The parish history is built around the pastors who served its members throughout its span of life. Practically all the pastors had long terms of service, and to this fact Father Halbach attributes much of the success of the parish. Biographies are also included of all assistant pastors and of all members called to the priesthood or religious life. Honorable mention is given to benefactors.

Father Halbach shows himself the trained historian. Pains-takingly he gathered his material over a period of three years,

much of it through personal interviews with people of the community. As he states in his foreword, his search for information brought him "in contact with the historical material cached in the homes of Dyersville and its vicinity."

The author also proves himself a very interesting writer. He not only details facts but makes them live. Like a great pageant he makes them pass before the reader's mind's eye. Indians and first settlers, churches and other institutions, striking events and outstanding characters, successes and failures, all pass in review clearly silhouetted against the attractive background of the North Maquoketa Valley, once the home of the Fox and the Sac aborigine.

St. Francis parish, of Dyersville, is an outstanding rural parish of the United States. Its present pastor, the Very Rev. J. B. Herbers, in a foreword which he wrote for the section of Father Halbach's book which deals with the parish, has this to say of it: "Truly in the history of St. Francis Parish the things of God and the things of man have worked and developed together. Almost from the beginning the spires of St. Francis pointed out the goal and the way. They tower high at present over the surrounding community; they will continue to do so as long as the foundation remains secure. That foundation is the living faith and the virtuous Christian lives engendered and maintained by faith."

It was the reviewer's privilege to write the introduction to this splendid volume. He has often in the past urged the writing of the history of our rural parishes. He now takes pleasure in pointing to this particular history as an excellent example for anyone who wishes to write his own parish history.

EDGAR SCHMIEDELER, O.S.B.

Manual of Teachers College Accounting, by Edward V. Miles, Jr., Associate Professor of Economics and Business Manager of Southern Illinois State Normal University, Carbondale, Ill.: Washington, D. C.: American Council on Education, 1940. \$2.50 postpaid.

This is a companion volume to *Financial Reports for Colleges and Universities* by the National Committee on Standard Reports for Institutions of Higher Education, and to the *Accounting Manual for Colleges*. The development of the manual grew

out of a need for uniform accounting in teacher colleges. The American Association of Teachers Colleges appointed a committee to cooperate with the Financial Advisory Service of the American Council on Education in the preparation of this work.

The present volume was prepared with the purpose in mind of assisting not only the teachers college, but also to serve as a guide to liberal arts colleges and other institutions of higher education. It reviews briefly the fundamental principles of college accounting. It begins by analyzing the accounting system and establishing a chart of accounts. From this point, budgetary control is explained in its relation to the accounting system. An accounting system is then developed in great detail, beginning with the general ledger, and all necessary records and forms are brought into the discussion. A complete set of financial statements is also presented. The book presents a complete plan for coordinating the budget, the accounting system, and the financial statements.

This book should prove invaluable as a reference work for all college business officers. To those who are new in this field of work it will prove indispensable. Employees of college business offices, who are anxious to improve themselves as well as their work, will find this an exceptionally valuable volume.

Letter Problems Simplified, by Kitty Warfield. Los Angeles: Lymanhouse, 6530 W. Olympic Blvd., 1940. Pp. 70. \$1.25.

Kitty Warfield, the author of this little book, is an authority on the early history of western Pennsylvania, a special student of the causes and details of that stifled outburst of frontier independence, the Whisky Rebellion. From historical studies she has turned to another theme of constant and alluring interest, the correct forms of letter writing. Her work has the modest title, *Letter Problems Simplified*. She writes with humor and zest. This volume is not heavy with a multiplicity of examples, not involved with varied specimens to cause exhaustion from the mere effort to determine what is the right way about that letter that must be written. No, with clear-sighted interest in the welfare of all who may be puzzled by the fine points of epistolary etiquette, she has "simplified" the problems and made

them easy. Her "small book" will bring a sigh of relief to anyone entangled in the embarrassment of social uncertainty.

An agreeable note is struck in the preface: "In this day of easy graces, good manners are merely the art of being gracious. Customs change with the times and after a period of strict adherence to rigid rules . . . we have come to a period of simple formality that marks the present." This comes after the Omar Khayyám-esque inscription on the title page, "The moving finger writes, and having writ, leaves an indelible impression," which is a delicate way of announcing a more somber tone of truth: "When committed to black and white on paper [with blue or green or purple ink, too, I imagine] . . . our words . . . mark our ignorance, or display our culture."

What of the contents of the book? It is almost a short story in letter form, for the author has used her imagination and her wit to put vitality into the specimen letters that model the method of contemporary good form. Through the unique and happy idea of characters, as in fiction, Kitty Warfield introduces the reader to Mary Lou announcing her engagement. From then on, well, read the whole series to meet all the people who form the circle of correspondents Mary Lou or her husband must write to, in letters that illustrate the "simple formality that marks the present." The young and the not-young, who would preserve the social niceties of taste in a democracy, need the cultural assistance of this delightful venture in explaining the problem of good form with letters.

If the book lacks the subtle surprise of Aldrich's *Marjorie Daw*, remember that is sheer fiction, the literature of power. This production, to complete De Quincey's distinction, is an exquisite American example of the literature of knowledge.

DANIEL S. RANKIN.

Across the Ages, the Story of Man's Progress, by Louise I. Capen. New York: American Book Co., 1940. Pp. li, 841. \$2.20.

The Head of the Social Science Department of the Barringer High School, Newark, Miss Louise I. Capen, has written a miniature encyclopedia to tell the fascinating story of human progress across the ages of time, from the dim past to the complicated confusions of modern world powers. The author explains her

work as "a world history," or "a social, civic history," intended as a textbook for American youth of high school age. She has organized an enormous amount of valuable material into eighteen interesting units. While the plan is not entirely original, the method is, one that will produce results in the hands of a capable teacher. These units are grouped into a triple division of Background, Leading Human Experiences, and Present Controls. Through the clever device of fusing the elements of Ancient, Medieval, Modern, and American History into stories, Miss Capen has gathered material to help "American boys and girls to *interpret* present-day living." That little word "interpret" happens to be important here, for the series of units, worked out apparently from abundant experience, will instruct sufficiently to create pupil curiosity and questioning on the issues or realities discussed. Young students who will allow themselves to "be encouraged to accept willingly their own duties of good citizenship" may discover the satisfaction of reading some of the books of fact or fiction listed after each unit.

With admirable awareness of the modern high school student's feeble vocabulary the author has put her explanations down in dignified colloquial phrases. "Big words" are avoided. She makes "hard things" easy without making them wrong. In her "Talk with the Teacher," an informal but informative preface, Miss Capen asserts: "The general plan of this text is the pure, or true unit, each with a developed basic theme." Here are the units. After telling about beginnings in the "dim past," the text carries its interests into a narrative of the earth as man's home, proceeds to the account of man's relation to man, explains the four basic needs of physical living, and narrates the struggles of agricultural progress. In convenient order come sections devoted to city life, the history of transportation, and the story of language and literature. Separate units reach into the matter of religion, the fine arts, education, medicine, science, and law. From man's organization of government to the story of war and peace movements the text finds a conclusion with the survey of the rise of modern world powers.

With flawless technique the units parade their splendid summaries of progress across the eight hundred and forty-one pages of this "composite portrayal of world history." Labor and patient thought have overcome dreadful obstacles, very few

corners are cut too sharply, and the masses of material have been adjusted cleverly to meet the streamlined needs of honesty advancing along the road of history against the controversial opposition of windy opinion.

Congratulations to author and publisher for the entire contents, and the maps, pictures, and colors.

Because this textbook is a story of progress, it, too, will have a history of many printings. That is what it deserves. Future editions can hasten its importance along the stream of progress by eliminating some of the details that retard its entrance into the realm of the superlative. May I draw attention to a few slight confusions? Page 250 has this remark: "The Capitol, a building completed in 1827 . . ." Is that date correct for the completed Capitol in Washington? On page 416 the few lines given to "The Faery Queene" could be improved in accuracy by following the details of Spenser's letter to Sir Walter Raleigh. Printing history takes a dent from this line on page 435: "The first book to be printed in English . . . was a description of the game of chess." The word "Catholic" could be substituted for the word "Christian" in this sentence, page 502: "During the Middle Ages learning would have been almost entirely lost had it not been for the Christian Church." Well, the whole sentence could be made more firm! The story of Galileo needs more strict attention to total accuracy than it is allowed on page 574. There are two amusing errors in the last six lines of page 651, both relative to "The Papal See." The "Signatures to the American Bill of Rights" sounds rather strange (p. 619). This group of signatures is appended to the Constitution. Our American Bill of Rights, the first ten amendments, is really a different matter.

Tiny flaws do not mar the effectiveness of the glorious array of information and interpretation contained in Miss Capen's ambitious achievement.

DANIEL S. RANKIN.

Books Received

Educational

Hall, Mary Ross: *Children Can See Life Whole*. A Study of Some Progressive Schools in Action. New York: Association Press, 347 Madison Ave., Pp. 157. Price, \$2.00.

Handschin, Charles H., Ph.D.: *Modern-Language Teaching*.

World Book Co.: Yonkers-on-Hudson, New York. Pp. 458.
Teachers for Democracy. Fourth Yearbook of The John Dewey Society. New York: D. Appleton-Century Company. Pp. 412. Price, \$2.50.

Ulich, Robert: *Fundamentals of Democratic Education*. New York: American Book Company. Pp. 362. Price, \$2.25.

Textbooks

Davies, Earl C. H., Ph.D.: *Fundamentals of Physical Chemistry*. Philadelphia: The Blakiston Company. Pp. 447.

Denenholz, Joan, M.A. and Sammartino, Peter, Ph.D., *Accent on France*. Boston: D. C. Heath and Company. Pp. 172. Price, \$1.00.

Newman, Rev. Joseph A.: *A Catechist's Manual for First Communicants*. Chicago: B. H. Hansen & Sons. Pp. 148.

Reed, Merta L.: *Rhythmic Typewriting Drills*. New York: The Gregg Publishing Company. Pp. 42. Price, \$0.48.

Rolbiecki, John J., Ph.D.: *The Prospects of Philosophy*. New York: Benziger Brothers, Inc. Pp. xiv+161. Price, \$2.50.

Sisters of St. Joseph: *The New Ideal Catholic Readers—Fifth Reader Manual*. New York: The Macmillan Company. Pp. 72. Price, \$0.40.

Tobin, James E., Ph.D.: *A Bibliography—Eighteenth Century English Literature*. New York: Fordham University Press. Pp. 190. Price, \$2.00.

Tressler, J. C.: *English in Action*. Third Edition. Course One. Course Two. Boston: D. C. Heath and Company. Pp. 432; 428. Price, \$1.08 each.

General

Clementia: *Wilhelmina*. New York: Frederick Pustet Company, Inc. Pp. 265. Price, \$1.50.

Doms, Hubert: *The Meaning of Marriage*. New York: Sheed & Ward. Pp. xxiv+229. Price, \$2.25.

Kelley, Most Rev. Francis Clement: *Letters to Jack*. Paterson, N. J.: St. Anthony Guild Press. Pp. 208. Price, \$1.00 plus postage.

Krull, Rev. Vigilus H., C.P.P.S.: *Christian Denominations*. Fifteenth Edition. Chicago: M. A. Donohue & Company. Pp. 243.

The National Catholic Almanac. Paterson, N. J.: St. Anthony's Guild Press. Pp. 759. Price, \$0.75.

Fischer, Marie: *Grey Dawns and Red*. New York: Sheed and Ward. Pp. 102. Price, \$1.25.

Marsh, Daniel L.: *The American Canon*. New York: The Abingdon Press. Pp. 126. Price, \$1.00.

McGarry, Rev. William J., S.J.: *Paul and the Crucified*. New York: The America Press. Pp. xx+272. Price, \$3.00.

Viau, Joseph M.: *Hours and Wages in American Organized Labor*. New York: G. P. Putnam's Sons. Pp. xiii+301. Price, \$2.50.

Pamphlets

Ashley-Montagu, M. F.: *Race and Other Kindred Delusions*. New York: Equality, 220 Fifth Ave. Pp. 14. Price, \$0.05.

Connell, Rev. Francis J., C.S.S.R., S.T.D.: *The Power of the Holy Ghost*. New York: The Paulist Press. Pp. 31. Price, \$0.05.

Crock, Rev. Clement H.: *Prayer: Its Meaning and Effects*. A Lenten Course of Eight Sermons. New York: Joseph F. Wagner, Inc. Pp. 60. Price, \$0.50.

Films on War and American Neutrality. Washington, D. C.: Motion Picture Project, American Council on Education. Pp. 44. Price, \$0.25.

Finn, Agnes M.: *Stories of the Saints for Little People*. New York: The Paulist Press. Pp. 32. Price, \$0.05.

Fischer, Marie: *The Chinese Cook or a Day at the Mission* (A Puppet Play). Maryknoll Play Library, Pp. 11.

Lord, Daniel A., S.J.: *A Guide to Fortune Telling. The Church Is a Failure?* St. Louis, Mo.: The Queen's Work. Pp. 44 each. Price, \$0.10 each.

Lord, Daniel A., S.J.: *I Can Take It or Leave It Alone. What To Do on A Date*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 40 each. Price, \$0.10 each.

Ross, Rev. J. Elliot, Ph.D.: *Not in Bread Alone*. A Lenten Series of Seven Sermons. New York: Joseph F. Wagner, Inc. Pp. 74. Price, \$0.50.

Twenty-Third Annual Report of the Superintendent of Schools, Diocese of Syracuse, 1938-1939. Syracuse, N. Y.: Office of the Superintendent, 257 Onondaga Street, Syracuse, N. Y.

Varni, James A.: *Treasury of Indulged Ejaculations*. St. Louis, Mo.: The Queen's Work. Pp. 23. Price, \$0.05.